The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTRADICTIONS

NO CIVILIZATION that is shot through with contradictions can survive.

But contradiction is the most prominent mark of our contemporary civilization.

Therefore, it cannot survive.

This syllogism may appeal particularly to those who were fortunate enough to have been educated in the Aristotelian-Scholastic tradition. To all thinking persons, however, it may serve to concentrate attention upon what we consider to be the gravest problem of our time.

It is a matter of grave concern to us that individuals, groups and nations are working zealously and feverishly at cross purposes. Only a short while ago there was a great hue and cry in favor of a balanced budget. Most people were convinced that expenditures should be curbed to the extent that they did not exceed income. Today we are witnessing demands for congressional appropriations in various fields that will make the possibility of a balanced budget as remote as the moon. We cannot retrench by spending.

Quite recently it seemed to be the general consensus of opinion that government pump-priming had failed to provide any realistic solution to our national economic ills. Today business leaders, confronted with another major depression, are looking hopefully to Washington for another recovery drive.

Big Business and Little Business have recently reaffirmed their positive convictions that they will always be hostile to government regulation. The present administration is definitely convinced that regulation is absolutely necessary in view of the lamentable failure of business to regulate itself with some serious regard for the common good. If there is to be any measure of cooperation between business and government, this contradiction must first be eliminated. Cooperation implies a meeting of the minds on essential issues.

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Secretary of State Hull is striving to reduce tariff barriers throughout the world as the surest guarantee of peace. Certain organizations in the United States are vigorously prosecuting a boycott campaign against all so-called Fascist powers and have threatened to extend the boycott against Austria. Peace, it would seem, can best be achieved by strangling and, at the same time, stimulating the international exchange of goods, services and commodities.

Contradiction is likewise apparent in steadily rising unemployment figures and our determination to avoid becoming involved in another world war. We do not know how widespread is the conviction among the unemployed that war will bring jobs—and that nothing else will accomplish the same end. But we do know that this feeling exists. We do know that unemployment is a powerful stimulus to war-mindedness. We are a pacific people; but we combat the war spirit at the same time that we encourage it by lay-offs. From the viewpoint of the worker, the immediate crucifixion of unemployment has the appearance of being more intolerable than the relatively distant evils of a world conflict.

Certain peace advocates are demanding an American fleet second to none, while others are hostile to the idea of American participation in the world armament race. No great service will be rendered the cause of peace in this country if peace groups declare war on each other.

Of even more serious import is the widespread belief that American democracy, as our forefathers envisioned it, is doomed—whether we become involved in the next war or adopt, as the lesser of two evils, a policy of rigid isolation. In either case we may expect regimentation. War makes it unavoidable. Isolation demands extensive government controls. Those who are most vocal in praising democracy are most supine when it comes to the difficult business of trying to map a safe democratic course for the immediate future that will avoid both the Scylla of war and the Charybdis of isolation.

When we direct our gaze to foreign lands, the evil nemesis of contradiction confronts us everywhere. We pass over as scarcely worthy of comment the enormous lie that Soviet Russia is a democracy and fosters the democratic spirit in Loyalist Spain. We will not pause to express an opinion on the stupid notion that the U.S.S.R. should not be classified among the aggressor nations. We purposely ignore the amusing spectacle of the most powerfully armed nation in the world squealing in fright that it is menaced by so-called Fascist powers.

The irreconcilable conflict in the British Cabinet that resulted in Anthony Eden's resignation may be taken as a typical example of the modern European method of trying to pursue two divergent policies at the same time. Mr. Chamberlain is now trying to come to terms with Italy; but Mussolini is not expected, of course, to renounce his profitable alliances with either Germany or Japan. The most experienced European observers are convinced that, if the Anglo-Italian conversations are successful, Mussolini will, in some mysterious fashion, be a stanch friend of democracy—and Nazism.

Mr. Chamberlain echoed Chancellor Hitler's derogatory remarks concerning the League of Nations. French Foreign Minister Delbos, somewhat bewildered by the recent turn of events, asserted that France and Britain had no differences—but that France would remain loyal to the League.

Following Hitler's Reichstag speech it was generally assumed that Austria had capitulated to a German ultimatum which destroyed Austrian independence. A few days later Chancellor Schuschnigg told the Austrian Diet that the Berchtesgaden agreement was not a total surrender. "Austria," he declared, "must remain Austrian."

Examples both here and abroad might be multiplied indefinitely. But enough has been said to demonstrate that western civilization has become immeshed in a tangle of contradictions that will most certainly involve it in ruin. There is one possibility of salvation and that is that all men of good-will devote themselves speedily to the solution of the greatest of all contradictions—that which exists between the profession and the practise of Christianity.

Week by Week

The Trend of Events

RELATIVELY few persons are at all concerned that income tax payments must be made shortly. The total collections from individual income taxes and from income taxes levied against the earnings of corporations will amount, so it is estimated, to little more than $2,500,000,000—barely one-third of the revenue needed to pay the steadily mounting running expenses and obligations of the federal government. If the government is not to continue borrowing indefinitely, it would seem that exemptions must be lowered, the tax rate increased, and new sources of taxation opened up, and that the government must practise economy. The present administration was again assailed by Dr. Glenn Frank who proposed that an utterly honest and objective audit of the New Deal be made and that the Republican party restate and reinterpret to the nation the political and economic philosophy with which the party faces modern conditions. A clear, positive statement

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of Republican principles is long overdue. Until formulated, carping criticism of the New Deal will receive scant attention. Very little is accomplished in assailing the current philosophy of government without offering a common-sense alternative ideology. Bernard M. Baruch told the Senate Committee on Unemployment that the United States must choose between the profits system and the hope of gain and "the new European idea of State regulation and the fear of punishment." He emphasized the deplorable fact that industry still clings to the outmoded doctrine of unlimited competition. This observation goes to the heart of our economic ills. So long as industry adheres to the suicidal doctrine that "business is business," there will be very little progress made in devising a sound national economy that will liberate the workers of America from the scourge of unemployment.

LAST January we had occasion to apply the principle of the common good to the short-sighted lay-off policy of General Motors. We directed attention to the huge corporation surplus and to the fact that a lay-off necessarily and immediately resulted in either private or public relief for the idle worker. We concluded by saying that if it is argued that the surplus should be held for "rainy days," the logical answer would seem to be that adequate purchasing power in the hands of the people would go a long way toward abolishing or eliminating "rainy days" altogether. During the past week Alfred P. Sloan, jr., General Motors chairman, ordered pay cuts of 10 percent and upward for salaried officers and employees because of a recognition of "the drastic reduction in the volume of business now being experienced." It is pertinent to inquire to what extent Mr. Sloan and like-minded industrialists are responsible, by withdrawing purchasing power from the workers, of intensifying the current business recession. Industry apparently feels very little social responsibility toward its workers. When times are good, many industrialists steadfastly refuse to pay a living, family, annual wage. When hard times come, largely because of this stupid policy, the worker, regarded always as a commodity, must be supported by the government—that is to say, by taxpayers generally.

Rainy Days

WE DO not quarrel with Mr. Sloan for cutting the generous salaries of the corporation's executive officers. Such reductions will mean, in the vast majority of individual cases, but slight inconvenience. The worker will eat his heart out because he has been robbed of employment and has become an object of public charity. The executive may be compelled to curtail his annual Palm Beach winter vacation. But why were the executives the very last to suffer even this minor inconvenience? Why were their lush salaries not cut, in the first instance, before workers were condemned to the bread lines, or at least contemporaneously with that ungrateful and uncharitable action? Mr. Sloan made no reference to the large corporation surplus. It will be used, we suppose, only when there is no possibility of doubt that "rainy days" have arrived.

UNDER the stimulus of the recession and of the "little business" men's meeting in Washington, the movement toward an organization of the proprietors of small businesses is powerfully under way. The National Small Business Men's Association, Inc., for instance, has taken definite and flourishing form, so that it can anticipate a successful convention in June in some Midwestern city with representatives from every congressional district and a total attendance of 3,000. This movement is full of potentialities, as it is obviously a unification of enormous power. It is difficult to anticipate a realization of the more hopeful possibilities if the little business men form simply another Chamber of Commerce or National Manufacturers' Association. So far, their spokesmen have sounded few notes not already trumpeted by their big business colleagues. At the center of their discussions are demands for the tax relief and "confidence" which no new group was needed to enunciate. If small business men can see no difference between monopoly capitalism, "big business" and their own enterprise, they might as well let the "sixty families" take care of them. Those who believe in a geographical dispersion of economic power and activity, and its personal distribution, have cause to worry about an opportunity lost, and still better cause to work for different ideas in the new organizations before they become frozen in the same old form.

Little Business

GOING at its present rate of speed, the debate on academic freedom as regards the public schools will have exhausted its audience long before it will have reached a workable practical conclusion. That is partly because of inherent difficulties in the situation, which would be felt even if there were complete agreement on definitions. It is much more, however, because, generally speaking, those who are vocal and aggressive in defending academic freedom either cannot be made to understand what the real definitions are, or cannot be made to state them scientifically. This is seen all over again in the recent debates held in New York at the annual convention of the Progressive Education Association. It need not be denied that many of those who

Academic Freedom

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objected to academic restrictions have a case. It is almost certainly true, as alleged, that "pressure groups" representing everything from "ancestor worship" and exaggerated patriotism to racial group interests, bring their forces to bear upon the curriculum of the public school; as likewise that particular communities interfere, sometimes unwarrantably, with the personal liberty of the public school teachers. But a mere enumeration of these and kindred facts, as being sins against a big indefinite entity called "the sacred liberty of the democratic school system" gets us nowhere. There are two large questions which should control thinking in the field; and by some miracle of oversight they almost never get stated. The first is: what makes the content of the curriculum valid in itself? The second is: what are the rights of the community toward the public school? Only by facing and answering these questions will the public school system earn the right to defend its just liberty.

THUS, we hear to the point of weariness that the public school must fearlessly teach scientific and historical truth. Of course it must. But anyone who has ever followed researches in a single line of science or history, and been struck with the many-sidedness of the findings, the dramatic changes a very few years may bring in the theories which hold the field, and above all the tentativeness and intellectual caution expressed constantly by the really great scientific and historical minds, perceives terrific difficulties. He looks about for the committee of archangelic intelligences who are to settle, once and for all, in the face of these difficulties, just what *is* scientific and historical truth—and what does he see? A group of public-school teachers: men and women who at their very best have only a limited grasp of the material, and the problems it involves. After the first shock, if he is a man of sense and good-will, he says to himself that he will be content if these controversial subjects are taught with an honest emphasis on the problems, and with some token of intellectual humility on the part of the teachers. Again—what does he see? Does he ever by any chance see the dogmatist, the bigot, the fanatic, making a selection of facts by taste or temperament, and rigidly teaching them as "truth" under pain of flunking? Does he ever hear material determinism taught in biology and psychology, Marxian internationalism taught in history? Does he ever hear religion derided as "outmoded"? Alas and alas! But even these questions are not the most important in the field. They point straight to others, even more basic. What are the rights of the community? What, precisely, is this "community"? Is it, merely, as one might be tempted to think, hearing the debates, a group of reactionaries wielding arbitrary power which has been entrusted to it for some blind reason? Not exactly. It is composed of those who pay the taxes that support the schools, and those who produce the children taught in the schools. What rights have taxpayers? And, even more vital, what rights have parents? When education has asked these questions, and endeavored to reply to them specifically, it will be in a better position to map a defense of its own rights: rights which, in turn, no sane person denies.

Federal School Aid

IT IS unfortunate that the idea of federal aid to education—the equalizing of educational opportunity from state to state and community to community; using national taxing and administrative power to give aid to schooling according to need—is hedged with such enormous difficulties. The recent report of the Advisory Committee on Education is the best examination of the problem yet presented to Congress. While furnishing the prospect of practical help, it manages to keep centralized control in the back shadows. It even leaves the way open, so far as the national government is concerned, for restricted aid to parochial and private schools. This last has been condemned fiercely by the Progressive Education Association and by a substantial wing of the National Education Association. As a rule, believers in non-secularized education have been the foes of federal school grants. They fear centralized control. They feel they are cheated in paying taxes whose benefits are scrupulously withheld from the schools their children attend. They are glad to support state schools for the families who use them and hold that America has fine public school traditions, but they do not believe every child should be forced to go to them whether the family wants him to or not, either by explicit laws or by overwhelming tax penalties that preclude the parallel support of parochial or private schools. It now appears that the middle way report of the President's committee will be attacked by dogmatic enemies of religious education as long as it includes paragraphs looking to help for students in private or religious schools, and certainly if these paragraphs are cut out, friends of private and religious education will attack the new plan of federal grants. Nothing seems to present the dilemma of democracy more obviously than the problem of education. Should everyone have to attend the schools which are molded to the will of the majority—perhaps not the majority, but of the faction in control—or should every family have maximum freedom in selecting the school and education they shall utilize and support? Within reasonable limits the latter seems so obviously more benevolently democratic that one is surprised at the democratic self-righteousness of those who deny it.

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CHURCH "WEALTH" IN SPAIN

By E. ALLISON PEERS

THE ENEMIES of the Church, and the enemies of Christianity, have been busy in these days attacking the Church in Spain. Never, in twenty years' close acquaintance with Spanish problems, can I recall so many ridiculous assertions having been made about it. The favorite line of attack is its supposed "wealth," which, for two reasons, has proved a very successful one.

First of all, tourists and writers of travel-books, especially non-Catholics, are always impressed by the splendor of Catholic worship in Spain and by the costliness of the vestments, plate, pictures, statues and other adjuncts of worship which are of course in the nature of inalienable heirlooms. In all these the Church is undoubtedly rich; and it is easy to imply, or to infer, that she must necessarily be rich in other ways also.

Secondly, Spain is in general a very poor country, with low standards of living. Obviously, to draw a sharp, if an imaginery, contrast between a poor country and a rich Church is a most telling form of propaganda.

So successful has this propaganda been that it has deceived even Catholics unfamiliar with the country. Mr. Anthony Crossley, M. P., in the *Tablet* for January 9, 1937, described the Church in Spain as "far from what I would regard as a model for the principles which the Catholic Church ought to hold and display. Its cardinal sin is that it was rich in a land of poverty." I can only say that, except in the sense described, I have seen no sign of its riches. What I have seen is the religious orders spending their incomes, as quickly as they get them, in feeding, clothing and educating the poor—tasks which ought to have been undertaken long ago by the State—and their own members living in conditions of Spartan poverty: a Benedictine community, for example, existing on food which an English Benedictine said he found it difficult to eat at all; and a Dominican scholar of world-wide fame working in his cell through the bitter Salamancan winter with his lower limbs wrapped for warmth in a blanket. Nor have I found much solid comfort, let alone luxury, in the palaces of Spanish prelates: few of them can compare with Anglican rectories.

The figures of the stipends paid to the Spanish clergy by the State (not because they are servants of the State but as agreed compensation for the confiscation of Church property) have several times been published of late. Sufficient to say that the Archbishop of Toledo, head of the Church in Spain, received 40,000 pesetas ($8,000) yearly, which sum the Second Republic proposed to take from him, while voting Señor Alcala Zamora, head of the State, a yearly salary of 1,000,000 pesetas ($200,000) together with 1,250,000 pesetas ($250,000) yearly for expenses. Bishops reveive from $2,000 to $5,400 yearly; canons from $400 to $1,000; parish priests from $100 to $500.

Where, then, is the "wealth" of the Church? In real estate and other forms of property held by the Church as a whole, contend its critics. "It was the biggest landowner in a country of big landowners," says a writer in the *Manchester Guardian* (June 24, 1937). "The Church is the biggest proprietor of land and buildings," writes Mr. Conze ("Spain Today," page 25). "The Catholic Church was Spain's greatest landlord," says Messrs. Gannes and Repard ("Spain in Revolt," page 225). And so on.

This is strange, because again and again during the nineteenth century Church property was confiscated by the State: to be exact, confiscations took place in 1809, 1813, 1820, 1835, 1836, 1837, 1840, 1855, 1856 and 1868. After each attack, or series of attacks, came a reaction, during which such of the stolen property as remained unsold was returned to its owners and retained by them until with a new attack it was swallowed up again. Even at the time of the Concordat of 1851, there was practically no property left to return to the Church. If the Church had become the "biggest landowner" in Spain, then, she would have had to accomplish the feat in the short period of fifty-seven years between the Restoration and the Second Republic! A task unlikely of achievement when other landowners had had several centuries' start!

And this, of course, takes no account of the confiscations under the Second Republic. "The Jesuits owned one-third of the total wealth of Spain," is a common assertion. A recent Spanish book in my possession, "Proceso Histórico de la Revolución Española," written by an Anarcho-Syndicalist, amplifies this most attractively. The Jesuits, says this author, "controlled all the tramways, electricity and gas services, maritime transport service, banks and telephone system." They had, he says on page 227, a capital of over six million pesetas invested in big business. On page 125, however, he has called it six thousand million. It probably makes little difference. The truth is that, as one anti-clerical (M. Kaminski: "Ceux de Barcelone," page 194) puts it with, I suppose, unconscious irony: "There are no statistics on the wealth of the Church; there are only estimates."

Exactly; but the estimates might take facts into account. The Spanish Jesuits, whether or no they

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formerly had any property, have certainly none today; for in February, 1932, the Society of Jesus in Spain was dissolved and its property "nationalized and used for educative and charitable purposes." That seems to dispose entirely of such statements, the very extravagance of which in any case betrays them.

During the last four months I have been trying to trace some of these down to their sources and discover in what misunderstanding and exaggerations they have their rise. It is conceivable that some of them may be sheer malicious fabrications but the majority have probably some traceable origin. For example, it is common in Spain to call anyone or anything one disapproves of "Jesuitical." ("The Jesuit Gil Robles" is an absurd but current phrase, and the members of a well-known Liberal group are often referred to as "the Jesuits of the Left.") If a capitalist particularly unpopular with the Left, therefore, is known to have a large holding in a certain business, it is taking hardly more than a single step to describe the business as "owned by the Jesuits."

However, although since October I have been writing privately to people who have made assertions about the Church's "wealth" asking for their Spanish sources, or at least for the names of the banks, tramway companies and department stores which they believe the Church to own, not one has yet been given. Some to whom I have written have not replied; others have referred me to Left-wing pamphlets, the authors of which have in their turn been written to without result; others simply say that they believe the information to be accurate but can give no authority for it.

But about one source there can be no doubt: the history books of a hundred years ago! An example will best illustrate this. Messrs. Gannes and Repard tell us that there are 81,260 monks and nuns in Spain. This is hopelessly out of date. The figure given on October 8, 1931, by Don Fernando de los Ríos, then Minister of Justice, in the Spanish Cortes, was 44,965; and it would be much smaller now. But where can these authors have found their figure? I have statistics given by Spanish historians of the numbers of monks and nuns in Spain at intervals since 1787, and one has to go back to 1808 before finding a figure as large as 80,000. Messrs. Gannes and Repard's information, then, must be pre-Napoleonic.

The statement that "the Jesuits" (often "the Church," but it matters very little) own one-third of the "wealth" of Spain (or "property" or "real estate": it matters less) has its origin, I have not the slightest doubt, in the estimate commonly made by the historians that at the end of the eighteenth century the total area of Church lands was one-third that of the landed property of Spain—at a period, that is today, when not one of the spoliatory measures alluded to above had taken place! Surely it is bad enough when critics of Spain go back, as they often do, nearly a hundred years to George Borrow, as if his Spain were the Spain of today. But to go back to the reign of George III—!

There is a good deal that could be said about the wealth of the Church even at that time: Antequera's classical work on *desamortizacion* and Laborde's "View of Spain," written in 1809, show us that, though revenues were huge (the Archbishop of Toledo had $625,000 yearly and the Escorial Monastery $145,830), taxes also were very heavy and the bishops did a vast amount of charitable work now performed by public munificence or by the State. An Archbishop of Toledo of the time, for example, established and provided an almshouse for 900 persons and a Bishop of Plasencia spent $75,000 on charity in eight months. But the chief point of interest is that descriptions of the Church are being circulated which have been out of date for a century and a half and that certain critics who like to think they are up to date are really rather antiquated.

Let me conclude with a quotation from Don Enrique Moreno, who, though a Catholic, has throughout the Civil War taken the side of the Popular Front Government. Señor Moreno regrets that the argument of the Church's alleged wealth "used relentlessly by every form of propaganda, prevents the consideration of other problems. My own opinion," he says, "is that wealth has never been an obstacle which hinders the clergy from influencing the masses." It is indisputable that the spiritual influence of the Church in Spain was never greater than in the sixteenth century when the income drawn by the Church from real estate is computed to have been not one-third but one-half that of the total income from the same source of the entire kingdom, one-fifth of the Church's income belonging to the forty-six archbishops and bishops. But this opens up another question and it must suffice here to have shown that the Church has no such wealth at all today.

After Fifty Years

The beauty that was pine now feeds the mill—
The lofty loveliness of living green
Is withering upon this brush-strewn hill—
A half a century laid waste between
Two moons, and still the biting blade of steel
Assaults the base of beauty. There is no wonder
In the hearts of men who serve the saw-toothed wheel:
There is no awe in them except the thunder
Of falling timber, threatening to limb
And life—as though to live meant any good
Without the flight of fiery cherubim
At sunset hour through a silent wood.
They shall plant seedlings here for other men,
But O, I shall be dead and buried then!

HARRY ELMORE HURD.

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DEEP IN AUSTRIA[1]

By GEORGE N. SHUSTER

WE HAVE been living through some rather absorbing days. Though we tried to keep our minds on the prevailing carnival activities and on skiing, they persisted in darting westward or eastward, where extraordinary manifestations of the general European unsettlement were taking place. Hardly had one got over the shock of sudden Rumanian experiments in this or that, than another German "crisis" was advertised. It came and temporarily went. Since then a variety of political interpreters have offered public and private versions of what really happened. You can take your choice. Then like a stroke of lightning came the announcement that Chancellor Schuschnigg of these parts had been summoned to a conference with Der Fuehrer, at which Colonel Von Papen mysteriously emerged. This was almost the most startling news of all. Some people in Vienna had been rolling the dice to see whether a Nazi putsch was in the offing or not. And lo and behold, the thing they could least have imagined—a conference at Obersalzberg—sprang from the lap of fate.

As I have said, there is a plentiful selection of interpretations. You can get them out loud on street corners; you can get them whispered, behind closed doors. There are at least sixty brands of particularly confidential information about General Keitel, the man who looms largest in the cards Hitler shuffled out of the pack. The present author will attempt a theoretical explanation of his own before proceeding to less important but doubtless equally interesting matters. What probably took place in Berlin just before the "crisis" was a serious attempt to restore the German monarchy. The extent to which this proceeded with or without Hitler is veiled in mystery, but there is evidence to show that such an attempt was made and that it was blocked. Permanently? The answer depends to a great extent upon that dark but handsome figure, Joachim von Ribbentrop. Yet with or without him, the attempt may be repeated at a conceivably early date.

The events thus hastily chronicled will serve as the background for a narrative of what we have witnessed in Austria recently. This is nothing else than an effort to rally Catholics to the defense of the "Austrian tradition." To a certain extent, it has proceeded against the grain of large groups of clergy and laity. A good many—for Austria is no model of ecclesiastical organization—look upon religion as that which recognizes the polaric opposites of baptism and burial; and as a consequence they prefer a Church satisfied with dozing away in a by-street, and subject to call when needed. They fear "clericalism" as they fear a raise in the rent, and too much talk of a "Catholic state" is exceedingly discomfiting to them. Others go to the opposite extreme. In the belief that religion is entirely of the spirit, of the sacramental life, they despise every endeavor to reform society. That is, they despise it without arrogance. It is simply a matter of no great consequence.

The "Austrian tradition" is also by no means easy to define. In Dr. Schuschnigg's book, there is a straightforward, simple, manly exposition, which will awaken admiration whether one agrees with it or not. To him Austria is a country worth defending, worth making something of. In that he is entirely right. This is one of the few remaining countries on earth which could be advantageously "exploited." It can, for example, become the greatest tourist center of the next century. Or it can become the headquarters of art, literature and music in German-speaking Europe. But to a great many authorities these are matters of minor consequence. They are interested in whether the medieval guild system can be revived to such an extent that everybody will be buying bread baked by a master craftsman in a stone oven; whether Austria is historically conceivable outside the German Empire, or whether the German Empire is conceivable outside Austria; and whether Franz Joseph was a greater man than William II. They are also mightily concerned with Judaism as an ineradicable, even metaphysical tare which corrodes the very sanctuary gates. I am sure there are Austrians who think that every time a Christian of Jewish blood goes to church, a smudge is left on the pavement. All these people have to be considered. They are exceedingly real. They think they know at least as much about the Austrian tradition as anybody else, and a mere foreigner must take them at their word.

Finally there are well-organized groups of citizenry to whom the said Austrian tradition is as wormwood in the mouth. They want Moscow, or they want Berlin. They want everything excepting what the country has to offer. Certain cynical Viennese have remarked that the last Nazis and the last Bolsheviks are within earshot of the Kaerntnerstrasse. It would be difficult to fix the precise strength of these groups. Undoubt-

[1] An announced last week, this article was written immediately after the Berchtesgaden interview and before Hitler's Reichstag speech. We offer it as a unique historical critique of the general situation in Austria preceding the present crisis.—THE EDITORS.

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edly they vary considerably with the funds available for distribution by propagandists, and undoubtedly also they blend when need arises. But of course the Nazis are by all odds more important and more demonstrative. Sometimes the defense of the "Austrian tradition" boils itself down to self-protection against the belligerent swastika. And always the real question is whether the nation can succeed in maintaining an identity separate from that of Germany.

A conception of the State which has to do battle on such a number of fronts is no simple Euclidian proposition; and I marvel at the skill with which the present government has maneuvered. The spectacle becomes all the more remarkable when one bears in mind the difficult international position, which is as tangled and taut as any such thing could be. It is literally impossible to move in any direction without offending somebody of importance, and I do not think the government tries to move. It is pushed along by a kind of force of gravity, whenever that force happens to coincide with its wishes. One often feels that nothing at all is being achieved or changed, and then wakes up next morning to discover that the political world looks different. There is a famed Austrian maxim, "Well, nothing can be done about that!" It sounds like a special version of *dolce far niente,* but having observed it a little I can assure you that appearances are often deceiving.

Two illustrations may be adduced. The one concerns opposition to National Socialism. As the conflict between Hitler and the Church is intensified, the desire to avoid *Anschluss* naturally grows stronger. But how shall opposition be conducted? The agreement of July, 1936, laid down a number of rules concerning mutual etiquette, and by these the press is pretty well governed even today. But all those in favor of Otto of Hapsburg are beyond the scope of any such agreement. Theirs is a strictly Austrian concern! Yet of course it necessarily follows, as smoke does from fire, that one can't be for Otto and Hitler both. Since spring of this year, the Hapsburg party has been granted a pretty free hand. There have been any number of meetings, some of them quite interesting and exciting. At these meetings there is never any talk of what a monarchy could do better than the present government does. But the orators always stress two points: first, that Austrian independence is a highly desirable thing; second, that Der Fuehrer is a great sinner before the Lord.

The result has been that Nazi groups have tried to interfere with the even tenor of legitimist ways. But what I have seen (and inhaled) of their methods has not been nearly so convincing as the readiness of the police to pounce upon the offenders. On the whole, one's impression is that these Nazi opponents alone keep Legitimism alive. They—excepting for a number of comely princesses who show up at the rallies—add color to what would otherwise be tedious occasions. The movement is not impressively led. Its orators seldom keep many people awake. Doubtless if Otto himself could put in an appearance matters would be different. At least there would be a tremendous and decisive uproar. But the aforementioned force of gravity is not yet awe-inspiring enough to permit his progress beyond Switzerland. Bets are being taken that the restoration will be a fact before the year is over. But there were also people who wagered that Trotsky would ride down the Rue de la Paix on a white charger.

Quite as impressive as Legitimism is the single-handed attack on National Socialism carried out by the famous German Jesuit, Father Friedrich Muckermann. Being able (as he once said) by reason of his sins to recognize the devil upon appearance, he left Germany quite some time ago and began to advertise what he had seen. He was at a particular advantage in that he had also been imprisoned in Soviet Russia. There could be no possible suspicion on the part of those earnest souls who use an anti-Communist "flit" before retiring that this son of Loyola was secretly plugging for Stalin. Some time ago Father Muckermann came to Vienna. One of the Jesuit churches here is a huge structure in which at least 3,500 people can gather. I have seen this jammed to the doors as the crowds listened in absolute silence to a sermon in which the critique of Hitler was inserted at pertinent moments. Father Muckermann is no spell-binder. As a matter of fact he is what we should term rather unrhetorical and straightforward. I do not believe any comparable scenes have been witnessed in Catholic Europe since the days of the Counter-Reformation.

The second point is more complex, but I shall endeavor to be simple at the risk of error. Undoubtedly much of the initial strength of the present government came from the opposition to Social Democratic rule in Vienna. This had accomplished many excellent things, but had overlooked one important political fact—the fact that the working class cannot use the argument of poverty when everybody else is poorer than it is. Of course it was also anti-religious. But being a man aged by sad experience, I am inclined to believe that mistake number one was its nemesis, and that therefore this mistake was a great religious and cultural blessing. Nevertheless, everybody knows that the Social Democrats are not dead. Many of them walk about Vienna and shake hands with the electorate of yore. This electorate, for its part, is still very bitter. Priests working in the poorer sections of the city can tell you that better than anyone else.

Austria's problem therefore is: how can this bitterness be overcome, and how can what is left and usable of Social Democratic leadership be put

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to work? I have discussed this matter with a number of people. Nothing is being done, but there is some evidence that the answer is very slowly, very gradually finding itself, by reason of the same force of gravity previously stressed. That force is by no means "evolution" as the Marxists of yore naively employed the term. For example, Dr. Schuschnigg recently made a remarkable speech, in which he declared that he had no desire to be a dictator, since he could not want to "place God's children in straightjackets." That admirable statement implies a conception of democracy which can with time come to mean a great deal. In concrete, every-day life, there is manifest a certain definite trend away from the ultra-bourgeois attitude which quite naturally developed out of resistance to Social Democracy, and toward a really just society as that is envisaged in Christian theory.

Just now the chief interest centers round the difficulties involved in creating a "corporative state" that will really function. Austria has, as everyone knows, pledged itself to build that kind of state. The task would not be difficult if there were a great deal of enthusiasm for the project, or if all citizens were so thoroughly Christian that they thought of the ideal rather than of themselves. But in these respects Austria is unfortunately very much like other countries. The dough is too much for the yeast. Some steps toward corporatism have, of course, been taken, but there is nothing to allay suspicion that they may be retraced as soon as opportunity presents itself. But possibly there would be more to report on this topic were the general political situation less troubled.

It will be seen from these random statements that I could be more pessimistic. And indeed it seems to me that if a certain number of perils can be removed from European society generally, the outlook for Austria is in every possible way far better than is usually believed abroad.

GENIUS OF THE CIVIL WAR

By ELIZABETH S. KITE

STRUGGLE for possession of Richmond will always remain the central fact of the Civil War, and Ulysses S. Grant and Robert E. Lee, who brought it to its dramatic close, its outstanding heroes. Speaking of Lee's surrender a poet has written:

> It is the end—Grant holds the outer rim
> And at the center famine fights for him.

But "famine" is General Sherman. The service he rendered to the Union cause was, in particular, destruction of property, or rather, of the means of carrying on war in the South—magazines of food and ammunition dumps—after which he would swiftly make his way back within the Union lines with scarcely the loss of a single man. His spectacular dash across Georgia at the end of 1864, which lasted twenty-one days, was merely the connecting link between two campaigns, each in its way unique in the history of warfare.

The first and most important of these campaigns began on May 4, 1864, when Sherman took over supreme command of three Union armies—the army of the Tennessee, of the Cumberland and of the Ohio—and set out from Chattanooga for the capture of Atlanta, Georgia. It was a short journey of little over a hundred miles but every step of the way was to be contested by one of the greatest strategists of modern times, Joseph E. Johnston. "Two armies," it has been said, "in the hands of two artists." At the end of six weeks Sherman had advanced only eighty-five miles, although he had 100,000 men and Johnston only 70,000. The latter, however, was surrounded by friends while Sherman was traversing hostile territory with only one line of railroad connecting him with his base, and this had constantly to be guarded and repaired. "It is often harder," Sherman has said, "to feed an army than to fight battles"; and yet in this campaign he was able to report: "Not a man or horse for a single day has been without ample food, or gun or musket without adequate ammunition."

In the present case the two commanding generals were admirably matched. Successful strategy with as little actual fighting as possible was the ideal of each. Both were sparing of human life. Their records as compared with the other two great commanders of the war stand as follows:

Lee.....	149	killed	out	of	every thousand
Grant.....	113	"	"	"	"
Sherman.....	63	"	"	"	"
Johnston.....	62	"	"	"	"

It has been said of Sherman that "he never gained a battle but never lost a campaign." His aim at present was to reach Atlanta and destroy its munition factories at the earliest possible moment, and thus ensure not only Grant's victory at Richmond, but in the presidential election of the next November, Lincoln's victory at the polls. If the capture of Atlanta were too long delayed, the Democrats of the North would elect a "Peace President" pledged to bring about an immediate

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end of hostilities by a compromise, whereas Lincoln's reelection would mean the war fought to a finish. Lincoln and Sherman were in absolute accord as to the end of the war as well as the means by which peace was to be established. "When we are through," said Sherman, "whatever difficulties there may be for the country in the future, there will be none from the South."

But during May and June things moved slowly for Sherman. His opponent was as skilful as he and their ends were in exact opposition. An observer during this campaign has said of Sherman: "Always in the field; alert, active, stepping nervously about, his eye sparkling, his face aglow." Than he, at this time, no man was ever more completely in command of an army. At night, when the men heard him going the rounds of the camp they would turn over saying sleepily, "All's well; there goes Uncle Billy"; and "Uncle Billy" he remained to them to the end of the war. But he had not always possessed this power.

In the beginning he had sensed more deeply than anyone the desperateness of the tragedy that was preparing. He knew the South and he loved it. He had hoped to end his days there as superintendent of the Military Academy of Louisiana, of which he was also instructor in engineering. When news came of the secession of South Carolina it was like a sword plunged into the depth of his heart. They found him pacing the floor, wringing his hands and the tears running down his face. A few weeks later, when Louisiana followed suit, he resigned, and, to escape taking part in the war, took a job as superintendent of a street-car line in St. Louis. Only at Lincoln's urgent request did he go east. "Don't give me a place of responsibility," he said, "I'm not fit for it." Lincoln, in his dry way, said: "Up to now my trouble has been to find places for the men who want to be generals." He would take no rank higher than that of colonel. They sent him to the Ohio with command at Paducah, dominating the two rivers, the Tennessee and the Cumberland; but he had practically no army. All the recruits were sent to guard Washington. He was beside himself. A council was called at Louisville. Sherman contended that it would require 200,000 men to gain control of the Mississippi and the west. They said, "Sherman, you are crazy!"

The word was repeated in New York, where the newspapers took it up and began printing headlines, "Sherman Crazy," as news. The fact was, the editors had it in for Sherman for he had said they were more responsible than anyone "for this unhappy war." A few weeks earlier reporters from New York had come to him. Graciously condescending, they asked for the "truth": "We come to you because it is the truth we want to give our public." Sherman looked at them, his eyes narrowed to mere slits: "And so it's the truth you want? Well, it's the truth you'll not get. There's a train going out at two-fifty. If I catch one of you around after that I'll have you arrested." The come-back was terrible. For a time it seemed his career would be wrecked. Powerful friends rallied round him, however. His commanding general, Halleck, stood by him as did also Lincoln. To words of sympathy his wife added a little sound advice: "If you only would be a little nicer to the reporters they would not abuse you so."

On April 6, 1862, Sherman's opportunity came. It was at Shiloh, "Bloody Shiloh," after which, as George Cable has said, "The South never smiled again." On that day Sherman performed such miracles of valor that, as has been said, "Napoleon, had he been in command, would have made him a Field Marshal on the field of battle." Three horses were killed under him; his hand was pierced with a bullet. He never paused or thought of himself. Reenforcements arrived on the following day and the South gave up, for its great general, Albert S. Johnston, had been killed.

At the end of the campaign Sherman was put in command at Memphis, where he showed his ability in reconstruction. He built hospitals, fed the needy and quickly restored order. The next year, came his superb support of Grant in the Vicksburg campaign, and when the latter was called to take command of the war in the east Sherman took the latter's place in the west. In January, 1864, before marching his armies to Chattanooga, he performed an amazing feat—a dash of 200 miles from Vicksburg, with 50,000 men, to Meridian, where he destroyed vast stores collected there, thus paralyzing the southwest and making the march eastward safe for the Northern armies.

Arrived in Chattanooga to take command, he relentlessly cleared away the impedimenta that, he said, "had made soldiering up to now a farce; nothing but absolute poverty can cure us." There were to be no lumbering trains of wagons to impede progress. Sherman and his officers were to roll themselves in their blankets and sleep under the stars with the men. When General Thomas, Southern aristocrat, who had remained loyal to the Union, objected to this open-air program, Sherman graciously relented so far as he was concerned. He and his staff were allowed tents, so the men laughingly called his encampments "Tommeyville." Sherman did not change his tactics even in winter when marching his army north from Savannah, taking them across frozen marshes and swollen rivers of the Carolina lowlands. So broad were some of these rivers that one Irishman was heard to say, "Sure'n Uncle Billy has made us take the river lengthwise this time!" Strangely enough, during the entire year

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there was practically no sickness caused by exposure in the army.

Early in July, 1864, the two armies had reached the Chattahoochie and were encamped on opposite banks. The crystal clear waters of this river so near its source, were too much for the men to resist, so the two commanders allowed them a few hours of delicious relaxation. Both armies plunged in, laughed and joked together, splashed one another with water until the signal came to scramble out and again begin the fray.

It was a pity for the South that the authorities at Richmond should have yielded at this time to the cry for battle and replaced Johnston with the dashing Hood. Nothing could have served Sherman's purpose better. By September 3, he could wire Lincoln, "Atlanta is ours and fairly won." He gave the civilian population eight days to evacuate. The town authorities begged him in the name of humanity to permit them to stay. His response was: "War is hell! The event can neither be averted, delayed, nor modified." For the total destruction of munition factories, and accumulation of supplies, Sherman made no apologies. He had said, "The South resorted to war; we accepted the challenge. As they fight for slavery and states' rights they cannot blame us if they lose both as a result of the war."

On September 28, he sent Thomas back to look after Hood who had retreated beyond the mountains. With him went all the prisoners, those who were sick, and whatever could be dispensed with in the army. The beginning of November, Sherman was ready to leave, so having received permission from Washington, he began his famous "march through Georgia." During those twenty-one days no one knew where he was, for he took the precaution to cut the wires the moment official consent for the venture arrived. When asked of Sherman's whereabouts, Lincoln would answer in his picturesque backwoods idiom, "I know the hole he went in at, but I've no idea where he'll come out."

In leaving Atlanta, Sherman had divided his army into three parts: one of these set off toward Macon as though bound for Mobile, the second toward Augusta and Charleston, the third toward Savannah, of which he himself took command. When they had gone far enough to be sure of safety he drew the columns together and was at Savannah before the South realized the meaning of his tactics. After a comparatively short resistance the city yielded. Sherman could wire Lincoln, December 24, "I make you a Christmas present of Savannah."

Early in January, Sherman started north. At Bentonville, in March, he found himself confronted by an army with Joseph E. Johnston restored to command. It was a last desperate attempt to stop his advance. Though he lost 1,100 men he was able to extricate himself, and brought his army to Raleigh, where he left it to join Grant at a conference with the President who came to meet them at Hampton Roads. In the meantime General Thomas had gained complete control in central Tennessee so that everyone knew the war was over. The question remaining to be discussed was terms of surrender. In this Sherman and Lincoln saw eye to eye. There should be no revenge. "I would scorn," said Sherman, "to trample on a fallen foe." Every effort should be made to heal as quickly as possible the wounds of the war, allowing each state to return unhampered to its allegiance.

On April 9, 1865, Grant returned the sword Lee presented to him. At the surrender of Joseph E. Johnston to Sherman on April 26, the two men, meeting for the first time, greeted one another as brothers. Could Reconstruction have developed on this basis how different would the outcome have been! But in the meantime Lincoln had been assassinated and the North was out for blood. Grant and Sherman did what they could to stem the tide of hatred, but they were powerless. Even Jefferson Davis admitted that the assassination of Lincoln at that time was the greatest tragedy that could have happened to the South.

Sherman shared with Grant the honors at the end of the war but he refused to follow him in the Presidency. When, after repeated urging, he penned the curt reply, "I will neither run if nominated nor serve if elected," Father Tom, S. J., standing by, has said, "That moment I thought my father a great man."

In February, 1891, General Sherman expired in his house in New York. As the body was carried out, among the honorary pall-bearers was noticed an aged man standing with bared head. He was approached and begged to cover himself from the biting cold. He replied: "Were our positions reversed; were I there and General Sherman here, he would be standing bare-headed. I am Joseph E. Johnston."

Strangers Have Come

Strangers have come into this house tonight,
Prying about with heavy hands and hard
Glittering eyes and immaculately white
Historic lips of stone. Taken off guard,
The door in front swung wide of its own accord,
And blew the back door airward with a bang
That shook from over the mantelpiece the sword
Our ancestors made war with—rather than hang
In peaceful guilt. Strangers have come and gone.
And not the strongest one of them will dare
Enter again to leave in peace with dawn.
Something about the house, precisely where
Is vague, laid hands on them and blow for blow
Taught them a thing or two that they should know.

ALBERT CLEMENTS.

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EDNA MILLAY

By KATHERINE BURTON

AS ONE plows through or leaps lightly over today's literary output, the reader becomes more and more certain of this fact: when you are young any cause can look heaven-sent and heaven-made. You can envelop almost everything with this aura of beauty that seems truth. An old attic becomes a palace because high dreams furnish it. But when you are older, and are still having dreams, these must be informed with spirit if they are not to seem silly or awkward or downright evil, or at best bewildering when they are trying to be fundamental.

An example of this is a writer whose beautiful structural verse ranks high among our poets. "Wine from These Grapes," Edna Millay called one of her more recent books of lovely verse, and the form is still fair though much of it proves, on careful study, to be a covering loveliness only. She sings:

> Wine from these grapes,
> I shall be treading surely,
> Morning and night until I die.

Now, in her maturity, when she should be bringing us clusters of ripened grapes that will make wine to bring joy to the spirit, what does she give us? Bitter grapes, unripe, setting teeth on edge.

Nature, she writes unhappily, "does not understand her children," which of course is true. "Comfort she brings but does not comprehend"—true too. When we speak of getting peace from Nature we mean the warmth of sun, the cool of breeze, the refreshing feel of grass, the verve of a mountain pool. We certainly do not mean that she gives us good advice or bad either, for if we did we should be simple as the earliest childlike pagan. The young pagan Nature worshiper can make things sound lovely in verse of this sort, but the older pagan knows very well in his heart that Nature is neither a comforter nor a legal adviser, and so, if he cannot replace his childish belief by another one, he loses his faith not only in Nature but in any spirit drawn from her. He might as well call her Oom or Freya or Bertrand Russell.

The loveliness of Nature and her terrible qualities too inspire love and awe in the young pagan who can really personify her. But one day he realizes there is no return understanding and he loses hope, and the grapes he gathers will be sour indeed if he has no other concept to replace his childish one of Nature as All-mother.

Miss Millay does not exactly follow this pattern; years ago she sang not only the beauty of earth, the reassuring loveliness of a hilltop and of early light and shadowed evening—"as if after all the earth might know what it was about." She knew clearly then that the earth did not know any such thing. Her poem, "The Blue Flag in the Bog," which is not known as well as it should be, remains one of her earlier and one of her loveliest verses, and it is a modern poem of faith—creedal faith really. The world is ending in flames, and the woman who is telling the story is trying to flee to heaven with the rest of mankind when she sees a tall blue flower standing in a bog, the flames already reaching for it—so straight, so lovely, she cannot bear that it be lost in the holocaust. She delays to save it, and, with it clutched in her arms, starts again for heaven, only to realize it is too late for her to make it alone. Still her chief concern is for the flower, and finally she cries,

> Father, Son and Holy Ghost,
> Reach a hand and rescue me.

And just as she feels she and the flower are both lost, she knows her cry has been heard. "Ah, the hand of Love at last," she says, and then promises:

> I will tell Him all my grief,
> I will tell Him all my sin;
> He will give me half His robe
> For a cloak to wrap you in.

The poem ends with the surprise of

> The whole of His white robe
> For a cloak against the night

and

> In a moist and heavenly place
> We shall set it out to grow.

Here is all the complicated simplicity of early Christianity, the essence of the Catholic faith. And it is a far cry from the young pagan's call and prayer to Nature.

But now what has happened to Miss Millay? Nowadays she writes bitter poems on evolution, in which there is still the loveliness of form and phrase, but which no spirit infuses with life. Heaven, she says now, is a "kinder name for death," in a trenody on a dead friend.

> You are nowhere, you are gone,
> All roads to oblivion.

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She has a terrible preoccupation with death—very different from the poem where she was risking everything to save a flower that stood up brave and true. She resents death. She resents eternity.

> Who would eternal be and hang in ether
> A stuffless ghost above his struggling land?

There is left now only one worth-while thing, beauty, and so she writes, lightly in form but with somber meaning:

> Catch from the board of beauty
> Such careless crumbs as fall.
> Here's hope for priest and layman,
> Here's heresy for all.

Here is not the charming defeatism of a Housman lyric. Here is a bitterer philosophy. It is reminiscent of Scott Fitzgerald saying ruefully that he one day realized suddenly that the dish he had before him was not the one he had ordered for his forties. In everything now Miss Millay sees death just beyond; like Rupert Brooke, to her "death ends all things; there shall be no lights relumed in heaven." But to the young Brooke this was too hard an end, even though he believed it, and he ended his verses with the faint hope of "some white tremendous daybreak" in another world.

Not so Miss Millay. She has used a sad sort of logic and has thought through—but she has thought through to nothingness. And now, sure that this life is the end, she is bitter that this world, it being all we have or will have, is so far from ideal, so full of cruelty and bitterness and selfishness, so that evolution becomes meaningless and foolish and endeavor merely bravado in the face of swift oblivion soon to come. Not even the here and now is happy for many of the poor people of earth.

Poets like Miss Millay may have lost faith and hope, but the third of that trinity of virtues they still have—charity. And this is what is wrong with them. They are filled with pity, but with no hope, no faith to make it bearable or reasonable. They have what Christ said He had: compassion on the multitude. It is not their own lack of fulfilment with life that they lament: their hearts go out to the bereft, the poor, the luckless of our hard civilization. Not pie in the sky but bread on earth and wine to warm the body—the simple sacramentals of earth—they want all to have.

It is the poets who are first aware of conditions, for they are both more sensitive and more practical than the rest. Some take it out in a mannered bitterness like Eliot, whose odd Catholicism had not the fine free gesture of true Catholicism, but does carry the hatred of a wasteland instead of a Promised Land of milk and honey.

It is possible that an annoyed George Moore reading some of the Millay lines would begin grumbling that this is not the pure poetry which all poetry should be. Here we have in modern verse what made Moore refuse Wordsworth a place in his anthology: that poet, just when he had said a lovely thing about Nature, would always bring in a Voice to point a moral and ruin the poem. Perhaps these moderns do not point so heavy a moral, but it is clearly there. Only it is an active pity now, not merely Victorian sympathy.

It is a far cry, too, from that of Housman, who might sigh but who never spoke angry words that conditions on this fair earth should be so bad when men should be enjoying its plenty. Housman's is a gentle gossipy sort of grief; he is rather like an artist who paints old women chattering of death and past griefs, and his picture is great not because of their grief but because of the genius of the artist, the way he has limned them. With Miss Millay the grief is important but with little hope of getting something done.

She began writing with pity but with faith too. She used to hold a faith that carried her beyond what the eye can see and the ear hear to the regions where the spirit ranges. She wrote:

> Oh, God, no dark disguise
> Can e'er hereafter hide from me
> Thy radiant identity.
>
> . . . . . .
>
> The soul can split the sky in two
> And let the face of God shine through.
> And he whose soul is flat—the sky
> Will cave in on him by and by.

The sky has caved in—not on the loveliness of her lines but on their value to life itself, and that seems her chief concern now; her heart, she herself says, is "by stern compassion harried." "Conversations at Midnight" is a passionate search for a certainty of some sort. Here all varieties of men speak their thoughts, and all of them are merely arguings of Miss Millay herself with Fate—her hope that one of these reasonings will be the one that will give security to her heart, security to her verse, and so indirectly security for the ill-fated for whom she sings. For bewildered insecurity, no matter how beautifully expressed, can never make her verse what she so evidently wants it to be. If her verse only sang, if it were meant to be merely pure poetry, it would be unfair to speak so, but Miss Millay too has her Voice and through the poetry of her lines speaks the philosophy that is uncertain.

It is her pity that makes her write so—her charity, and that word comes from an ancient Greek one meaning love, *caritas*. But the greater pity, which is above earthly pity, somehow eludes her now though she knew it years ago.

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THE PASSION IN MINIATURES

By MARION GARNETT HENNION

DURING the Lenten season there will be placed on exhibition in the Morgan Library, New York City, its collection of 105 illuminated manuscripts which portray in miniatures the story of the Passion, from the Entry into Jerusalem to the Ascension. The exhibition will include work executed by artists of eleven countries from the ninth to the seventeenth century.

In addition to the manuscripts, there will be shown two of Mr. Morgan's most highly prized examples of medieval art which he has lent to the exhibition from his private collection. One is a polyptych, executed in the fourteenth century in Catalonia, on wood covered with gold leaf, on which are painted twenty-four miniatures depicting the chief events in the life of the Virgin and the Passion of her Divine Son. The other is a triptych of enamels illustrating the finding of the True Cross, done by Godefroid de Claire in the twelfth century for the Abbey of Stavelot in Belgium. In the central panel, there is a small triptych of Byzantine enamels, enshrining a piece of wood and fragments of nails. The priceless gold book-cover, a possession of the library, made in the ninth century at St. Denis, France, for a manuscript of the Gospels, will also be shown. The cover is embossed with a crucifix and the symbols of the four evangelists and is studded with uncut precious stones. On the walls will be hung three Rembrandt etchings of the Passion, a drawing by Raphael and one by Il Parmigiano.

In the order of the events of the Passion, the exhibition displays illuminated manuscripts showing the Triumphal Entry into Jerusalem, the Last Supper, the Agony in the Garden, the Betrayal and Arrest of Jesus, Christ before Caiaphas, Christ before Pilate, the Flagellation, Ecce Homo, Christ Carrying the Cross, the Crucifixion, the Entombment and the Ascension. In a French thirteenth-century manuscript depicting the Entry into Jerusalem, an unusual feature is the presence of the colt, walking beside the ass on which Christ is riding. The Last Supper, in earliest Christian times before the days of illuminated manuscripts, was represented symbolically by the story of the Loaves and Fishes or by the Miracle of Cana. In the Middle Ages, however, artists began to portray Christ, in the familiar fashion, sitting at the table surrounded by the twelve Apostles, as He is shown in the group of Morgan manuscripts commemorating this event.

The Agony in the Garden, the actual beginning of the Passion, has been a favorite subject with artists since the fourth century. A Bavarian manuscript of the fifteenth century tells the story with the least possible detail, in a simple drawing of Christ kneeling under a tree, at the side of which an angel is seen presenting Him with a cup. A beautiful full-page miniature in a French manuscript of a later date depicts the subject in a much more elaborate manner. Christ is here shown in prayer as an angel holds before Him the Cross and Chalice of Salvation. The three who went with Him into the garden are reclining close by. The Raphael drawing on a nearby wall portrays Jesus kneeling straight and majestically with hands extended in prayer, looking toward heaven, while the three who went to watch with Him are slumped as if in sleep.

The sumptuousness of the work of miniatures depended upon the wealth of the monastery in which a manuscript was executed or upon that of the patron for whom it was made as well as upon the ideas and experience of the artist. A natural contrast in workmanship resulted, such as is apparent between a Flemish manuscript of the fifteenth century, in which Caiaphas is wearing a robe lined with ermine and the attendants also are elaborately dressed, and a Bavarian miniature of the same period showing figures clad in extremely simple garments.

Among the examples depicting the Ecce Home, there is a particularly beautiful French prayer-book made at Verdun in the fourteenth century in which the miniature shown is excellent in drawing and in characterization. The figures in robes of neutral tone stand out against the delicate and exquisite background of red and gold, and the gentle face of Jesus bears a marked contrast to those of His tormentors. The story is well told with simple technique and is evidently the work of an accomplished artist. Very different to this miniature is the one done by a French provincial artist of the fifteenth century, who has clad his figures gorgeously in the costumes of the period. In a thirteenth-century Franconian manuscript, showing Jesus bearing the Cross, rich colors and a great deal of gold leaf are used, while the artist of an English manuscript of the same period has given his attention to lively drawing and to the characterization of the figures. A fifteenth-century Dutch manuscript of this same subject has a typical storied background of town, river and castle, and the French manuscript executed about the same time has the whole page surrounding the miniature decorated with dainty flowers, ivy and flecks of gold.

There is a separate case for miniatures depicting each event of the Passion, the one in the center of the exhibit being reserved for those of the Crucifixion. There is, however, a most arresting exhibit displaying twenty-eight miniatures about the size of the traditional "holy card," arranged on two long gold-leaf mounts, so as to give the complete story of the Passion from the Entry into Jerusalem to the Ascension. Not only are these miniatures significant from a narrative point of view but in artistic merit as well. The beauty of the painting on the gold backgrounds and the minute details are exquisite. The expressions on the faces of the women at the foot of the cross show an amazing contrast to those on the faces of the soldiers who are casting lots for the Saviour's garment. The vigor of Christ in the Resurrection scene is notable. Although the miniatures were cut from an unknown manuscript they were known to have been in the collection of an Italian nobleman, inserted in paper leaves of a portfolio with appropriate description above them in Latin rhyming couplets, and were later bought by a distinguished Italian jurist of the seventeenth century as a present for his brother. They were purchased for the Morgan collection at a sale in Sotheby's, London, in 1896.

As one's eyes become adjusted to the dimensions of the fine little miniatures, one forgets their size, in his

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amazement at their minute details and finished execution, and begins to look upon the painting with the same enthusiasm that he has for more monumental work. These miniatures have been wonderfully preserved, and are as exquisite as when first made. When the world seems to be feverishly hastening toward a destruction of the beauty created by man at a time when he was animated by noble and reverent inspirations, it is a joy to know there are still in existence for our contemplation such evidences of the beautiful work of that age long past.

Miss Meta Harrsen, who arranged the exhibition at the Morgan Library, has recently brought out, through that institution, a description of an important illuminated manuscript executed in the thirteenth century for Saint Agnes of Bohemia. Her work has received the attention and commendation not only of scholars and dignitaries of the Church in this country but of no less a personage than His Eminence Cardinal Pacelli, Secretary of State to the Holy Father, who has written to express the profound interest and admiration of Pope Pius XI as an old librarian, on its artistic and technical excellence. The present exhibition at the Morgan Library gives evidence of that same scholarly and meticulous care in its selection and arrangement. The exhibition is open to the public from ten to five, without need of card of admission, every day except Sunday, from February 24 to April 30.

LISTEN TO MOTHER!

By HARYOT HOLT DEY

IT IS beginning to be made clear to us—us mothers—that we are doing it all wrong. College professors have scolded us in public, we have been attacked in the headlines of the press, until we awaken to the fact that there is actually an organized movement with accompanying propaganda out against us. From a distinguished educator, quote: "I used to think that mother-love was one of the most wonderful things in the world, but now I don't believe in mother-love. I believe that in nine cases out of ten it is self-love." Another professor declares, quote: "Mother-love is merely the selfish desire to propagate the species." The anomalous thing about all this is that the critics have never experienced motherhood, and for one reason or another are not likely to—to ever become mothers. This attack is parallel in principle with the censor of the Church, laymen who never go to church, who are not interested in the Church, but having the pen of the ready writer, can sell a vilifying article to an editor who also never goes to church, and thus joins hands with the commercially minded scolds. But the Church and Mother go on and on, too busy about their respective affairs to take the time to work up any self-defense.

Even Teacher is stirred to negative thinking, spurning us when we seem overanxious about our boys, and carry their lunches to school on rainy days lest the darlings get their feet wet. Teacher says we would even feed them if they would let us. The habit of generalizing on individual cases is an unfortunate and unworthy one. Teacher says we make mollycoddles and sissies and weaklings of our boys, persuading them that life is a casual and easy existence. Then if failure arrives later, it is all our fault. This argument makes no point with me. There is something wrong with the picture, something omitted from the equation. Where is Father all this time, while this is going on, while we are doing it all wrong?

Once a long time ago there was a slogan to the effect that the minister's son always went to the bad. Now here was a period when Mother was not to blame. It was the minister who was to blame, and the stigma rested upon him, not on Mother. But in our modern times the minister has disappeared from the traditions. Hitler and Mussolini are seeking to inject their ideas of manhood into their boys through military discipline, thereby eliciting no applause from their neighbors. They assume to represent the State. However, their idea is not altogether new. Fifty years ago an American woman, Charlotte Perkins Gilman, spread abroad the idea of the State adopting the children, taking them from their inefficient mothers whose influence was most destructive. She objected to little girls playing with dolls, just as we now object to our little boys playing with toys suggestive of war. Charlotte stirred up a mental and moral protest that made headlines in the press, but the idea died a-borning, and the mothers went right on in their careless, thoughtless, destructive way just as if nothing had happened, doing their customary work as well as they could with the light that was given them, even to the treading in the very footsteps of their misguided mothers. We still wish we knew, and sometimes we wonder. There is no one to tell us how to do our work, no one to do it for us.

Then the psychologists and the psychiatrists have looked—not looked merely but pried—into the situation. Some of us, us mothers, have paid for lecture courses delivered by gentlemen who have figured it out scientifically. So now what! I will tell you: We have learned that no child must be corrected; he must be reasoned with and explained to; he must be encouraged to express himself. Since then what has happened? I will tell you: In many cases our children have become vandals. I have had them pull the plants in my garden up by the roots, and rip the shingles off the new garage. This was once called mischief, and was corrected as such. But no more! The child is saucy and naughty, and quite horrible. All this is the result of science attempting to assist us mothers.

Where is Father all this time? What has become of Father? Does he sit calmly by and think himself a guest in his own house, or has he too been attending the psychological lectures? Does he approve of his boys being mollycoddles and sissies and weaklings? There is something the matter somewhere. Going back into Bible history we find the importance of the father. Children were not merely born, they were begotten, and this means the responsibility of the begetter. The Bible places Father on a very high plane of distinction. The love of God is compared to the love of the father: "Like as a father loveth his children, so God loveth them that fear Him." It has a pleasant, familiar sound, no nonsense in the terminology. Mother was not blamed for anything in those good old times. It was all up to Father; he it was

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who welcomed the prodigal home, put a ring on his finger, a gold chain around his neck, and ordered the fatted calf killed for the banquet suitable to the occasion. It was Father who attended to all this, even to running down the road to meet him. Ah, well, times have changed. Now it is all up to Mother. Does he sit by and allow his sons to be made into mollycoddles, sissies and weaklings, just as Teacher says? It is generally conceded that we live in a man's world. But has he no concern with his children?

Came a young man the other day, a fine virile type of manhood, and he confided in me that he would like to have half a dozen children of his own, but he wanted no woman around. A fine idea for a young man confessing to the dignity of parenthood, an admirable progenitor of future generations, but lacking in imagination. He confessed to his weakness for children. Didn't he go every week or two to visit a fellow down on Long Island, a fellow who had four children who crawled all over him, and were charming examples of childhood at its best? When I expressed unusual interest in his statement, in his unusual statement, he assured me that he knew several fellows who thought just as he did, and that it was a subject of conversation when they were together. It doubtless was that way in Bible times. No one seemed to be greatly stirred about us mothers then.

When the Pilgrims came over on the Mayflower, Elder Brewster sat on deck smoking and enjoying the scenery while Mrs. Elder Brewster's half-dozen children had the whooping cough in the stateroom, and then years after when the Pilgrim Fathers slept in the graveyard, there was not a Pilgrim Mother to be found on a tombstone. The Pilgrim Mothers were relics. It must have been that Father was attending to his responsibilities during that period. Evidently Father was not merely a guest in his own home at that time. Something is wrong with the modern picture, something has been omitted from the equation. Yes, men were men in those days! It must have been splendid!

There is no use to even try to go into the various achievements, the daily offices of Mother, as she goes about her multifarious duties. We mothers all know! Duties that have no name. There is a woman up in the Empire State who makes six dozen molasses cookies every week, and no one in the family has ever really seen the bottom of the cooky jar. In twenty years she has made 75,000 molasses cookies. Metaphorically this will illustrate the activity in the mother field, something Mother knows about. We mothers all know. It may be that we are a dull lot. We have no preconceived defense. It's futile to attempt it. When the critics get after us, we squat, maybe like a cat fleeing from her pursuers. The answer is—what of it? We keep right on with our job. We never strike, we belong to no union. A sit-down strike for Mother? That sounds interesting! But when?

At long last—about the only thing that cannot be analyzed is mother-love. You may lose her, but she can never lose you. Who is it that beareth all things, believeth all things, hopeth all things, endureth all things? You do not know? I will tell you. It's your Mother!

Communications

HUMANIZATION OF WAR

San Francisco, Calif.

TO the Editor: Why this sudden surge of publicity for the humanization of aerial warfare and this tear-spilling over the slaughter of the innocents of Barcelona and Nanking? Why this drawing up of rules that bombarding be confined to "fortified" areas and the "uniformed" forces? Begun by the most undependable news distributing agency here, it has been magnified and reflected from official and semi-official governmental quarters in Britain to be spread before a people already surfeited with propaganda. It is the voice of Big Business fearful of the loss of its one remaining field for ruthless exploitation and of tottering Britain crying to America: "Save us, we perish!" It is symptomatic of that ill-liberal mind that sees a threat to our security (the Monroe Doctrine) in the commercial and financial penetration of South America by Italy and Germany when no such threat has been seen in a similar dominion for years over Argentina by Britain. It is now considered that the collusion between American bankers and untrustworthy officers of state in these countries in the flotation of watered bonds upon the American public was not only responsible for part of our own ill-times but, as well, much of the penury that necessitated their trading with nations that would—on a barter basis.

For those of us who are sincerely minded for peace why must there be talk of war—even of its humanization? Paint war for what it is—hell—in its most frightening, loathsome and disgusting colors; with all the destruction, waste and misery; its wake of homeless, orphaned and crippled; and abject despondency. Let the imprint of that be firmly fixed in the mind of every literate and thinking American, and their representatives, and then weigh in the balance the lives of Americans, uniformed or otherwise, against the protection of "American" interests or "rights" in foreign fields or the participation of America in enforcing pacts for "collective" security of "democracy against Fascism"—in a world in which the ethics of situations are entirely ignored in international relations, when no conference is called without the parties to it being previously committed by collusive agreement. War is the denial of reason in human relations. There is no such thing as civilized warfare. How then can it be humanized—even in its aerial aspects?

Aside from all this what does the proposal amount to? Restrict bombings to fortified areas and the uniformed forces! If the properties of the industries which fatten on the commerce of war are paganized—removed from the centers of population—the bombing will automatically be confined to "fortified" areas. No airman ever dropped a bomb on noncombatants, be they women, children or men, just to see how good was his aim. Just as a blockade for the purpose of starvation is a legitimate tactic for the demoralization of the enemy so is the bombing of centers of population. The British sacked Washington, they have fired the homes of the Arabs in Palestine, they are

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bombing the huts of the border tribes of India, and feeding the revolting savages of Ethiopia with their "well supplied and modern" equipment. Every man and woman in a nation in time of war is as much at war as the uniformed personnel. They produce or transport what it uses. When that is fully realized there will be less talk of war and armaments and this silly sentimentality of "humanization" and a more concerted drive in the interests of true peace. And let our attentions not be diverted from the correction of domestic abuses by such puerile distractions which serve no good purpose but only to postpone the day of inevitable readjustment.

JOHN F. QUINLAN, M.D.

THE GEORGIAN PLAN

Washington, D. C.

TO the Editor: In your issue of February 18, Eva J. Ross refers to an exposition of the doctrines of Henry George by Lewis Watts, S.J., in the March, 1937, issue of the Irish quarterly review, *Studies*. May I take some of your space to point out one inaccuracy and one inadequate statement in that article?

On page 117, he attributes to Henry George the opinion "that the State has a perfect right to confiscate all land," and gives as reference, Book 8, Chapter 2, of "Progress and Poverty." In that chapter, however, Henry George mentions the proposal made by Herbert Spencer in the first edition of his "Social Statics" that the State should confiscate all the land and let it out to the highest bidders as tenants. But Mr. George rejects this proposal and states his own as follows:

"I do not propose either to purchase or to confiscate private property in land. The first would be unjust; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call their land. Let them continue to call it their land. Let them buy and sell, and bequeath and devise it. We may safely leave them the shell, if we take the kernel. It is not necessary to confiscate land; it is only necessary to confiscate rent."

To confiscate rent would be, as Henry George admits, to take away from the private owner by far the most important element of ownership. To do that without compensating the owner would certainly be contrary to Catholic doctrine and especially to the teaching of Pope Leo XIII. Nevertheless, we avoid confusion and accusations of unfair presentation of George's theory when we stick to the proposition that he wanted the state to appropriate the rent of land rather than the private titles to the land itself.

Father Watts's inadequate statement is found on page 122 of *Studies*, where he says that Dr. McGlynn's "Statement" "slurred over the question of a natural right to private property in land." It is true that the "Statement" does not explicitly deny such a right; nevertheless, it seems to do so implicitly where it asserts that "the whole rental fund should be appropriated to common or public uses." The four professors of the Catholic University who examined the "Statement" undoubtedly noticed and took cognizance of this declaration, which apparently is an implicit denial of the right of private ownership of land. Recall that in the quotation given above, Henry George refers to the power to take rent as the "kernel" of such ownership.

The solution of the difficulty thus raised by the action of the four professors in pronouncing McGlynn's "Statement" (which, by the way, Henry George declared to be good single tax doctrine) not contrary to Catholic teaching, will not be attempted here. Some years ago, one of my clerical students at the Catholic University took this question as a subject for his dissertation leading to the degree of Master of Arts. His conclusion was that the "Statement," provided that certain assumptions were made, was not contrary to Catholic doctrine on the ownership of land.

RT. REV. JOHN A. RYAN.

SHARE THE PROFITS

Brooklyn, N. Y.

TO the Editor: In an article entitled "Share the Profits," which appeared in THE COMMONWEAL on July 16, 1937, one of your able contributors, Dr. Joseph F. Thorning, after submitting a number of enlightening examples of industrial profit-sharing, stated the following:

"Finally, is there not reason to believe that the most effective preventive of the 'sit-down' strikes that are paralyzing many industrial districts would be the inauguration of a large-scale program of profit-sharing? Is there a single 'sit-down' group in the country that would resist the appeal of this means of pacific settlement?"

It is interesting to observe that on February 6, 1938, speaking on a nation-wide hook-up over the Catholic Hour, the Right Reverend Fulton J. Sheen made a similar suggestion, stating that profit-sharing in industry would end the "sit-down" strikes. He likewise repeated a point stressed in Dr. Thorning's article, namely, that in the light of clear papal teaching wage earners should be "made sharers in some sort in the ownership, or the management, or the profits" of industry.

Since these two well-known advocates of a constructive program against Communism agree on the application of Christian principles to cooperation between capital and labor, it would be interesting to see how many Christian employers accept profit-sharing in treating with their employees. This was the suggestion made last fall by Archbishop Thomas Leighton Williams of Birmingham, England. "If the others won't start," His Excellency declared, "Christians at least ought to show the way."

O. DELL EMMET ARDEN.

THE CHURCH OF THE SACRAMENTS

New York, N. Y.

TO the Editor: There may be readers of THE COMMONWEAL who might be interested in seeing the architects' sketches for "A Church of the Sacraments," described in the issue of January 29. The booklet will be mailed on request to Messrs. O'Meara and Hills, 5709 Waterman Boulevard, St. Louis, Missouri, or to myself.

REV. PETER MORAN, C.S.P.

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Seven Days' Survey

The Church.—Two consistories will be held at Vatican City, March 17, in connection with the canonization on Easter Sunday of Blessed Andrew Bobola, Polish Jesuit martyr; Blessed Salvatore of Horta, Spanish Franciscan; Blessed John Leonardi, founder of the Clerics Regular of the Mother of God. * * * Last year the Archdiocese of St. Louis conducted 105 religious vacation schools staffed by 245 volunteer teachers. More than 2,000 articles of clothing were distributed to needy children in rural districts, where the Knights of Columbus furnished free transportation. * * * Dr. F. J. Buitendyk, noted professor of physiology and histology at the State University of Groningen, Holland, has just entered the Church. His conversion is said to have been considerably influenced by his friendship for Jacques Maritain, Romano Guardini, Max Picard and Agostino Gemelli, O.F.M. * * * For the year ending June 30, baptisms registered by Vincentians (Congregation of the Mission) in China numbered 96,509. * * * St. Catherine's of St. Paul, Minn., is the first Catholic college to establish a chapter of Phi Beta Kappa, national collegiate honorary society. * * * The twenty-eighth grand council of the Society of Jesus is being held at Rome, March 11, with 170 Jesuits from all provinces in attendance. * * * The Catholic Association for International Peace reports that Catholic Peace Clubs to promote study and action relative to international affairs have been formed in eighty-seven colleges and universities. * * * Pope Pius XI's missionary intention for March is "that seminaries in China may be increased." The number of Catholics in China has tripled in the past thirty years.

The Nation.—The Ways and Means Committee reported favorably by a vote of 17-7 a tax revision bill. The minority of seven Republicans handed in a report of their own, recommending much more drastic easement of taxes, including repeal of the undistributed profits tax. * * * One of the few favorable business reports showed an increase in building during January. "Reports from principal cities indicate that the total volume of all types of building construction for which permits were issued during January, 1938, was 15 percent greater than in December and 79 percent greater than in the corresponding month of 1937," according to a Labor Department report. * * * The National Safety Council announced that traffic fatalities in January declined 30 percent from December and were 17 percent under January, 1937. The total for the month was 2,710. There were 39,700 motor vehicle deaths in the nation last year. * * * Friends of the TVA scored a success in the Senate when they pushed through an appropriation of $2,763,000 to start immediately the construction of a dam at Gilbertsville. * * * The Bituminous Coal Commission issued a formal order revoking the series of minimum prices it had set for different regions and circumstances. There were more than 30,000 prices withdrawn. The commission will start again through hearings and studies to draw up a schedule of prices and marketing regulations. The action clears up many legal difficulties which various courts have imposed on the bituminous authority. * * * Officers of the old AAA got to work on the new farm bill and before the end of February announced a program for wheat, allocating the 1938 wheat acreage allotment, and establishing a $.12 per bushel payment for wheat not grown on land diverted to soil conservation. Something like 6,000,000 acres of land are expected to be returned to grass as the whole farm program unfolds.

The Wide World.—The German Air Force celebrated the third anniversary of its official creation. Air Minister Hermann Goering asserted that, if necessary, the air force would back up Chancellor Hitler's declaration in his Reichstag speech that he would no longer tolerate that 10,000,000 Germans "should be oppressed beyond our borders." * * * According to the *Petit Journal,* published in Paris, Italian demands for a settlement include recognition of Italy's conquest of Ethiopia, naval parity with Great Britain in the Mediterranean, and recognition of both sides in Spain as belligerents. * * * In a speech to his constituents at Leamington, Anthony Eden pledged himself not to engage in a campaign against the Chamberlain government which would have undoubtedly split the majority Conservative party. He still insisted that Italy delivered a "now or never threat" to Britain. Prime Minister Chamberlain admitted in the House of Commons that he was not sure of the identity of his informant who told him of Italy's acceptance of the British formula for the evacuation of foreign combatants from Spain which opened the way for Anglo-Italian negotiations. The appointment of Viscount Halifax as Foreign Secretary was approved by a 226-99 vote. * * * The French Chamber of Deputies upheld the government's foreign policy by a 439-2 vote. Yvon Delbos, Foreign Minister, gave assurance that France would defend Czechoslovakian independence and warned that any hegemony in the Danube valley was not possible. * * * President Benes of Czechoslovakia announced that he will refuse to discuss the German minority question with Germany.

* * * *

Austria.—Cardinal Innitzer, Archbishop of Vienna, in a pastoral letter, quoted the words of Chancellor Schuschnigg uttered in his speech before the Diet: "I trust in Our Lord Who will not abandon our native country." His Eminence then declared that this confidence "presupposes the knowledge that Our Lord will help only those who are resolved to the utmost to exercise all their powers and to concentrate all their will. And since we

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are resolved to it, our victory will be beyond all doubt. Therefore, we Catholics will work with all devotion for our beloved native country, for our people, and for the true Christian culture. In this shall nobody be able to surpass us. We are willing to prove this wherever Our Lord will place us." Austrian Catholics were urged to offer prayers during Lent in all the churches that Christ would "accomplish the work of peace in Austria and in the whole world." Patriotic demonstrations organized by the Fatherland Front were held in various parts of the country. The government sent troops, planes, police and armored cars to Graz, capital of Styria, to prevent a Nazi rally. Fifteen thousand Nazis defied official orders, paraded through the city, and were reluctantly reviewed by Dr. Seyss-Inquart, pro-Nazi Minister of the Interior, who had forbidden the march.

Bigger and Bigger Navy.—As the House Naval Affairs Committee completed a month of public hearings and prepared to report the Naval Construction Bill to the House of Representatives, a number of amendments were tacked on. Various sums in the millions were allotted for auxiliary craft, experimentation, a new dirigible, new navy yards and other purposes. A 50 percent increase in the naval air force by the construction of 950 new planes was the chief item which brought the appropriation total up to $1,120,000,000. The committee, in favor of this expansion to the extent of 22 to 4, listened to the testimony of other congressmen, of educators, peace advocates, admirals and armament manufacturers. Chief of the opposition during the final hearings was Representative Maury Maverick of Texas, who charged that the administration was keeping secret U. S. army reports that showed large dreadnoughts too vulnerable to attacks from the air to play a large part in national defense. Other opponents of the bill referred to a secret agreement alleged to have been concluded with Great Britain providing for the joint action of American and British fleets under certain contingencies. Rear Admiral Arthur B. Cook, Chief of the Naval Bureau of Air Economics, testified that battleships were not as weak against air attacks as was popularly supposed and made quantitative comparisons of the amount of firing of which planes and ships are capable. President Roosevelt announced that first line battleships are still the most powerful weapons of attack and defense and dismissed their vulnerability from the air. Senator David I. Walsh promised that this latter question would be more thoroughly dealt with in the Senate Committee hearings. Informal and secret conferring on naval limitation of United States, French and British diplomats and attachés began in London. The Pacific war games commencing March 14 and lasting for six weeks will involve 150 American warships, 500 planes, 3,600 officers and 55,000 men.

Spies and Trials.—In Moscow the fourth great demonstration trial since the Kiroff assassination in December, 1934, was announced by the government. The indictment is against twenty-one old party members led by Alexei I. Rykoff, former Premier of the Soviet Union, Nicolai I. Bukharin, former editor of the government paper, *Izvestia,* and Henry G. Yagoda, former head of the secret police and Commissar of Communications. The group is called the "Right-Trotskyist bloc," or the "Trotsky-Bukharin-foreign enemy," and they are charged with espionage, sabotage, planning to cut up the country, the murder of Gorky and "hyphenated activities." Besides continuing the Stalinist purge and beating off the ruling faction's enemies, this new trial was felt by many to have direct bearing on Soviet relationships with our country. The John Dewey commission of inquiry which investigated the other recent trials, called this one another link in the series of frame-ups which is Stalin's method of politics, domestic and foreign. The commission expects anti-Stalinist Americans to be smeared in the course of the trial as counter-revolutionists, Fascist agents and enemies of the people. The idea is to make Americans feel that enemies of alliance with the present government of the Soviet Union are spies and wreckers. The Robinson-Rubens case was quiescent both in Russia and in America, although in Russia commentators found a relationship between it and the new spy scare that broke out in the United States. Department of Justice operatives announced the capture of three alleged spies who had conducted themselves in such a way that it would have been next to impossible to keep from being arrested. From the cloud of lies and propaganda and move and counter-move, it appeared that the Department of Justice wanted the public to believe the spies were Nazi agents. The Communists took that line and added that Trotsky and the Rubens and all dissident Communists were implicated with these new and implausible spies.

Government Reorganization.—The reorganization bill, introduced by Senator Byrnes, January 27, was ordered favorably reported with amendments by the Senate Select Committee on Government Reorganization, February 12. Amendments to the bill provide that the Director of the Budget be confirmed by the Senate, that the budget office be an independent agency of the government, and that a time limit of two years, instead of three, be allowed the President to make regrouping and consolidation of government agencies under the measure. The principal provisions of the bill would authorize the reorganization of government agencies to eliminate many of them; the extension of the civil service to all departments and the placing of it under a single administrator instead of under a bipartizan commission; and the establishment of a general auditing office and a department of public welfare. Senator Byrd, who submitted a minority report on the bill, denounced the measure in the Senate as totally ineffective from an economy standpoint and an unnecessary delegation of power to the President. He insisted that Congress should demand economy as a principal objective; that no greater power should be given the President than necessary to accomplish a businesslike reorganization, and that the independence of agencies, such as the Interstate Commerce Commission and the General Accounting Office, should be preserved.

China.—As the struggle for the Lung-Hai railroad continued, the Chinese appeared to be holding and repuls-

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ing their foes through aerial bombardment and counter-attack in the center of the line, just north of Nanking, while the Japanese were reporting progress on the wings. Especially in the west and southwest the Tokyo forces seemed to be driving a defending army of 100,000 before them. The capture of the first towns in Communist-manned Shensi, west of the Yellow River, were reported. A disquieting report of a malaria epidemic among the defenders in North China was explained by the fact that the men from the south, who are believed to be the carriers of the disease, have become immunized to it, while their northern brothers have not faced it before; mosquitos are plentiful there because of the early spring. There are a number of reports of increasing activity by the Chinese air forces which seem to have acquired a number of modern planes. The Red Cross reported that only $65,000 of its $1,000,000 fund for desperately needed civilian relief had been contributed by Americans to date. In Tokyo the parliamentary dispute over the National Mobilization Bill became more intense. Members of the Diet were enraged that Premier Konoye often failed to appear for the sessions, that the ministers who did answer questions did not seem to have read the provisions of the bill and that the government was coolly taking its enactment as a matter of course. The Japanese people manifested little interest in the proposal, which in time of "war or circumstances comparable to war" would set up a régime as totalitarian as any in the world today.

Radio.—President Roosevelt has appointed a committee to study international broadcasting in order to counteract the radio propaganda of other nations in South America. The big question to be decided is whether our broadcasts favoring the United States and democratic ideas shall be sent out to Latin America from private or government-owned stations. Of the nation's 700 stations 323 are affiliated with the N.B.C. Red or Blue networks, or the Mutual or Columbia Broadcasting systems. Two hundred of them are connected with newspapers. Like other businesses they pay taxes on net income, but the feeling is growing that they should pay something for the air channels awarded them by the Federal Communications Commission, an organization which now costs the nation's taxpayers $1,700,000 per year. The Boylan bill soon to be considered by a House Ways and Means subcommittee approaches the problem from the viewpoint of power. It would tax every station operated for profit in hopes of providing from $5,000,000 to $7,000,000 additional revenue. Rates would be on a sliding scale so that a high-power station like WLW of Cincinnati with a frequency of 500,000 watts would pay taxes of $1,500,000. The rate for stations with frequencies of under 1,000 watts would be $1 per watt. Chairman Frank R. McNinch of the Federal Communications Commission is in favor of a tax, but he has not voiced specific support of the Boylan bill. WLW's experiments with super-power have led to a number of petitions for similar grants and hearings on the question have been set for May. Colonel Frank Knox has proposed that in view of the large portion of election campaign funds now consumed by radio broadcasts the two major parties—and lesser parties in proportion—should be given considerable free time as Election Day rolls around.

Non-Catholic Religious Activities.—The hope that one of the first acts of the proposed World Council of Churches would be to build up a world conscience in relation to the problem of minority Christian communions was expressed by Lord Dickinson in addressing the annual meetings in London of the British Christian Council for International Friendship, Life and Work. Under the chairmanship of the Bishop of Chichester, the Council devoted most of its time to a consideration of the sentence from the official report of the Oxford Conference which reads, "The ideal of oecumenicity demands that the Church in its various branches shall set an example to the world of toleration for all, and specially for members of minority Christian communions." * * * Religious leaders of Nashville, Tenn., have joined in a "Call-to-Righteousness" movement, first of its kind in the South, through which they hope to effect a religious awakening for the city and adjoining communities. An organization has been formed of Protestant Churches and Jewish groups, executive offices have been opened, and speakers will visit schools, industrial plants, street corners and other centers prior to Easter and emphasize righteousness in the home, schoolroom, business and government and in recreation and social life. * * * In his first public address, Dr. Ernst W. Meyer, who resigned last May as first secretary of the German Embassy in the United States, made the subject of his speech, "Christianity and National Socialism—Two Conflicting World Philosophies." In his speech he shows plainly that the world cannot trust those who are in power in Germany to respect any religion that is accepted by humanity in general. "The moral law and loyalty to the true Germany make surrender to National Socialism impossible. I cannot do otherwise, whether as a German or as a Christian."

Unemployment.—The Bureau of Labor Statistics announced that from December 15 to January 15, 1,300,000 workers lost their jobs and weekly payrolls decreased by $20,000,000. Since October 2,800,000 have lost jobs, whereas the usual seasonal slump over this period is about 800,000. After going back and forth between the Houses of Congress for some time, the $250,000,000 Deficiency Relief bill finally reached the President by February 18. The relationship between the WPA and the army in different parts of the country became a subject of controversy. The WPA does some jobs useful to the military without arousing discussion. It spent $100,000,000 developing airports, for instance, most of them of military importance. In upstate New York, WPA was doing highly useful recruiting work. It drew up for the army a list of able-bodied, single young men on work and home relief, with the idea of spurring enlistments and cutting relief loads. It apparently did the same elsewhere, and local administrators told of spreading among the unemployed recruitment propaganda or advertising. Everywhere the WPA denied coercion and no specific charge was brought forward that relief had been cut off from anybody who refused to join the army.

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Catholic Drama.—The National Service Bureau of the Federal Theatre Project recently issued Part Two and Part Three of the "Catholic Drama Survey." Ninety-one titles appear in the current publication which lists play of special interest to intermediate and juvenile groups. Included in a separate classification are several scripts received too late for Part One which, published early in January, dealt with plays for advanced groups. Emmet Lavery, director of the play-reading department of the Federal Theatre Project, contributes a special Foreword to the list in which he points out that the Federal Theatre makes no claim to determining infallibly just what is or is not a Catholic play. For the purpose of the listings, he added, it has focused on those plays which deal primarily with Catholic backgrounds and which are compatible with Catholic tradition in the theatre.

Labor.—Unusually few labor struggles were afflicting the country as the recession continued to take jobs and create a job surplus in almost every line, even in those skilled trades—mostly in the metal industry—that were experiencing apparent shortages last summer. In the silk industry, arbitration about wages resulted in a cut of the bonuses while the wages themselves were left the same. In Philadelphia 15,000 workers refused to accept the award and prepared a strike, which the national union leaders felt was illegal. In Paterson, N. J., 6,000 other silk workers prepared to go out too. In Milwaukee, the third very important center for the union, the workers voted down the strike by a narrow margin. * * * The trial of the Bethlehem Steel Company and its officers for breaking the Wagner Law continued in the NLRB Johnstown, Pa., hearing. The Johnstown Citizens' Committee was particularly attacked by prosecutors, its purpose being given as simply to break the strike, and its resources being said to have come in quantity from the Bethelehem Company. The defense read into the record editorial comment that accused Governor Earle of working with the C.I.O. forces in the "little steel" strike, and of calling martial law with the purpose of breaking the employers' resistance.

Health.—Big industry has moved to extend the health benefits developed for workers in large manufacturing establishments to smaller plants which have not had the time or money to install them, the National Association of Manufacturers announced, February 27. Charles R. Hook, president of the association, reported the appointment of a nation-wide committee on healthful working conditions. Standards approved by such agencies as the American College of Surgeons, the National Bureau of Standards and the National Safety Council will help guide the work of the committee. The committee has Frank Purnell, president of the Youngstown Sheet and Tube Company, as chairman, and H. C. Beaver, president of the Worthington Pump and Machinery Corporation, Harrison, N. J., as vice-chairman. Dr. Victor G. Heiser, author of "An American Doctor's Odyssey," is consultant. * * * With the cost of illness and premature death in this country amounting to about $10,000,000,000 annually and with more sickness among the poor than among those who are in better economic circumstances, "there is need and occasion now for the development of a national health program," according to a report issued February 26 by a special committee of the Public Health Service. The New York *Times* editorializing says, "The report of the Technical Committee on Medical Care tells us nothing about the sad state of the medically indigent that we did not know before." It accuses the *Journal of the American Medical Association* of minimizing conclusions of the report and taking comfort in the reflection that " 'families with incomes in excess of $3,000 have medical care for 83 percent of the people, while relief families have medical care for only 70 percent.' From this it is supposed to follow that 'if 17 percent of families with sufficiently large incomes to obtain medical care did not do so, the actual deficit for medical care not received by relief families was only 13 percent.' This is a sorry way of trying to prove that we are medically well off."

Facts about U. S. Economics.—During the Eucharistic Congress held in Newcastle, New South Wales, February 23 to 27, the Reverend Vincent Cleary of Brisbane, a graduate of the Catholic University, Washington, D. C., gave a lecture on "Pope Pius XI and Social Justice." Father Cleary used the capitalistic set-up in the United States to "vindicate the judgment of the Pope—that our era is one of economic domination, and that it is an era marked by social injustice." He declared that "few nations in recorded history have adapted the natural resources of the land so rapidly to satisfy the material demands of their citizens." But he says, "From the viewpoint of social justice, interest centers not so much on the total wealth of the country or its per capita wealth . . . but on the actual distribution of the wealth. An attempt has been made to obtain an approximation of wealth distribution from a study of the value of estates left by deceased persons. Ninety-five percent of the gross amount of wealth included in this sample has been owned by one-quarter of the deceased persons; in dollar value three-quarters of the wills were worth $36,500,000; the remaining quarter amounted in total value to $671,300,000." In speaking on the domination by the powers that be, he relates that "careful studies show that domination by minority interests, by management, or by some other group operating by means of legal devices has become common." He selected the United States, he said, "because of its importance in the economic and financial world, and because this one country sufficiently indicates the world-trend in economic developments." He stated that "His Holiness, in his demand for social justice, insists on four cardinal points which are directed against the accepted tenets of industrial capitalism." This, he said, "is interesting in view of the fact that some claim that the Church is the chief protagonist of the capitalistic régime." In bringing his talk to a close he quotes these words of the Holy Father: "No leader in public economy nor power of organization will ever be able to bring social conditions to a peaceful solution, unless first, in the very field of economics, there triumphs moral law based on God and conscience.

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The Play and Screen

Wine of Choice

"WINE OF CHOICE" seems almost a parody of Mr. Behrman's two last plays, "Rain from Heaven" and "End of Summer." It contains the same sophisticated people, Liberals, Communists, hedonists, staying in the same sort of charming house; it contains even less action and more chatter; it gets nowhere. This of course is not the parody, but only the likeness; the parody consists in its exaggeration of these things. The people, with the exception of the senator and the Communist, are no longer living beings, but ticketed attitudes; the house is even more charming than its predecessors, but who owns it and just why everybody is there is so vague that it might vanish with its inhabitants into thin air and nobody would be much surprised; as for the action, it is so indeterminate that often we don't know what it means, and the chatter is so sophisticated that it floats through the air with the greatest of ease, but with little regard for that one touch of nature without which phrases become pretentious. It is a hard thing to say, that Mr. Behrman's dialogue has become pretentious, for up to now he has been the wittiest, most truly sophisticated of American dramatists. The trouble seems to be that in his latest play he hasn't known just what he is writing about, and in the confusion his characters utter not ideas, but words to conceal the lack of any clear idea. It would be useless to attempt to tell the story except to say that it concerns a Communist and a Liberal who are in love with the same girl. The Communist wins her and then refuses to marry her because it would hurt his Communism, whereupon the Liberal denounces him and his Communism. It is not until this last moment that the play begins to live, and Mr. Behrman has written for the Liberal an eloquent and passionate speech in defense of democracy. If only that passion, and eloquence, and incisive meaning had informed the rest of the play! Then we would have had a drama worthy of Mr. Behrman and interesting to the rest of us.

The cast is on the whole excellent, especially Leslie Banks as the Liberal and Theodore Newton as the Communist. Mr. Banks we already know as a skilful light comedian, but he shows in his final speech that he has power and fervor as well. Mr. Newton is fast becoming one of our leading young actors. He has sincerity, force, intelligence. He has an interesting personality and he knows how to read lines with variety and color. Claudia Morgan is charming in the nebulous part of the girl, and Paul Stewart is amusing as a movie director. Alexander Woollcott as the Lithuanian friend of the family is handicapped by the unreality of the character, but even with this considered he is at present more skilful as a writer than as an actor. (At the Guild Theatre.)

Casey Jones

THIS is Robert Ardrey's second play within two weeks, and like its predecessor it shows him as a man who understands as no other playwright the humbler type of American, and who knows how to write a dialogue at once pungent and idiomatic. But he does not yet know how to write a complete play. He grasps things in scenes and not as a part of an organic whole. To his plays there is no beginning, middle and end, connected and nourished by a core of meaning. "Casey Jones" is the story of a locomotive engineer, to whom the railroad is everything, but who at the end, when he is going half blind, realizes that by living for his job he has never really lived.

Now this might have been made a tragic theme, almost an epic one, but Mr. Ardrey never truly grasps it. He is too interested in minor characters and colorful non-essentials. The most interesting part of the play indeed is Mordecai Gorelik's locomotive. It is the most gorgeous locomotive ever seen on the New York stage, and quite too exciting for the play. There is some excellent acting, notably by Charles Bickford as Casey, Van Heflin as his fireman, and Peggy Conklin as Portsmouth Jones. Elia Zazan's direction is also admirable. And everyone will love the locomotive with Casey at the throttle and the fireman shoveling in coal. (At the Fulton Theatre.)

GRENVILLE VERNON.

Mad about Music

YOUNG Deanna Durbin's refreshing vocal talents have the benefit in their expression, of a simple but heart-throbbing tale that is woven with skill around a half-orphaned girl, fatherless, who is virtually abandoned in a Swiss boarding-school by a mother whose own Hollywood glamor career moved her to keep the existence of a daughter under cover from the glaring lights of publicity.

The girl had, for a long time, unfolded fanciful stories to her schoolmates about a big-game-hunting father, and, in a series of amusing involvements, the child fastens herself onto Herbert Marshall, claiming him as her father in order to substantiate the claims she has been making. The "father," a downcast composer visiting Switzerland for a rest, is inspired by the sparkling personality and glorious voice of the girl, and eventually admits to the fictitious relationship, thus satisfying the curiosities of the school chums who had been pressing Deanna for details of the background of her parents.

The basic idea, of course, is somewhat melodramatic, but wins complete vindication in the deep pleasures afforded by Miss Durbin's beautiful renditioning of several numbers, of which Gounod's "Ave Maria" is outstanding. "I Love to Whistle," another number, might easily become a popular favorite. "Chapel Bells" and "A Serenade to the Stars" are likewise noteworthy.

Although the muses of song and dance are busy these days with tuneful pictures very much the vogue, they generously refrain in this instance from forcing a predomination of action that monotonously sets its music theme in either a radio broadcasting studio or elsewhere behind-the-stage. The picturesque Swiss Alps setting, instead, gives a generally delightful atmosphere.

JAMES P. CUNNINGHAM.

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Books

The House of Heathendom

The House that Hitler Built, by Stephen H. Roberts. New York: Harper and Brothers. $3.00.

AMONG the many books constantly appearing that deal with Nazi Germany this volume takes a high place. Its author is an Australian historian who has specialized in modern European affairs and who is well acquainted through personal experience as well as books and documents with contemporary conditions in Germany. His volume is highly notable for its fairness and temperateness of spirit, its lucid style and the thoroughness of its study of the German scene as dominated by Adolph Hitler. It is, therefore, of far more interest and of more permanent value than the great majority of recent works dealing with its subject, which usually are prepared by journalists who because they are in personal touch with the leading figures in Germany consider themselves experts in the judging of such great problems as now confront the nations of the world, while really their views are superficial and impressionistic. Professor Roberts is as good as most of the journalists in his ability to present his material interestingly, while he is far superior to them in more important aspects.

One result of the writer's competence is well revealed in the study he gives of the leaders who follow Hitler's inspiration and are under his control, but who are not mere puppets. The Nazi system is thus shown to be far stronger than the common belief that it is mainly Hitler's personal improvization, which results from the emphasis placed upon Hitler in all the newspaper accounts of Nazi Germany, and in most of the books. Professor Roberts does not, however, lessen the part played by Hitler in his study of the movement of which he is the head; in fact, he shows Nazism to be a far more formidable force, a greater menace to Christian civilization and culture, because it represents a tremendous revolution, than if it were merely Hitler's personal creation, and mainly dependent upon his individual power.

Recent events in Germany give particular value to Professor Roberts's keen study of the place taken by the army in Hitler's system. Like other competent observers, he found that many high army officers had exerted a restraining influence upon Hitler's anti-religious drive, and upon his more daring foreign adventures. At the same time, his deep study of Germany's economic problems, and of the practical results of Hitler's obsession with the racial myth he has so enormously exalted among a people predisposed to such a fallacy, convince him that control of the army is Hitler's fixed idea, and that the logic of his policy leads fatally toward war.

The chapters devoted by Professor Roberts to Hitler's efforts to crush organized religion are not so thorough as are his studies of other aspects of Hitlerism, but they tend to confirm the growing conviction held by most competent observers of the determination not only of Hitler, but of the Nazi movement led by a host of determined minor leaders, utterly to crush all forms of religion

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in Germany other than the racial mysticism of the Nazi movement itself. It is a dreadful picture he presents of the terrible house of heathendom built by the fantastic dreamer, Adolf Hitler; but it is one that no serious student of the supreme issue of today, namely, the world-wide anti-Christian revolution, can afford to miss.

MICHAEL WILLIAMS.

Love and Art

This Proud Heart, by Pearl S. Buck. New York: Reynal and Hitchcock. $2.50.

ALTHOUGH this book is a thesis novel, it would be as well to indicate its plot first. Susan, the daughter of a professor who is also a rather futile poet, has, in addition to that all-round efficiency so many American women display, a streak of genius. She wants to marry; she wants to have children, six of them; and she wants to be a sculptor. She tells Mark, her old school friend, "I want to be married and I want to marry you." And she has two of her arranged-for children before the kindly, not very intelligent, affectionate man dies of typhoid, though the true cause of his death is that he does not want to live after discovering how little he really means to his wife.

Rather improbably Susan is given success from the first, though she knows nothing about the technique of her art, and after Mark's death goes to Paris where she learns sculpture from the bottom up, becoming not a modeler but one who carves directly in stone. There she meets Blake Kinnaird, a rich, shallow, hard, brilliant, smart and heartless artist, and marries him; but is so absorbed by his furious love-making for the first year of her marriage that she forgets her longing for children and even her longing to carve in stone. In the end her impulse returns, making Blake vaguely resent an achievement much greater than his own, until she sees through him and leaves him—to devote herself to her consuming passion of artistic creation.

The story is skilfully told, so skilfully that one forgets its frequent lack of reality. And there are many shafts of wisdom and piercing psychology. Nevertheless most of the characters—including Susan herself—are never completely disengaged from the marble. Pearl Buck is not quite a good enough artist for that. One feels all the time that this presentation of a woman who is at once a genius and also a large, slow elemental creature of earth is autobiographical. For though to discover autobiography in every fiction is silly, to fail to see it when it is there is stupid. The fact that Susan is a sculptor and not a writer is no more than a necessary disguise.

The thesis, like the characterization, is not very clear. For most artists it is not love and art that are in conflict but art and the hard struggle with a world indifferent to art. That aspect does not appear, perhaps because Pearl Buck has never herself experienced it. No doubt it is true that women who seek an artistic career are under an enormous handicap, especially when, like Susan, they attempt to be wives and mothers as well as artists. Susan succeeds because she has a phenomenal energy, but

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she succeeds only at the cost of killing one husband and discarding the other. Though Mrs. Buck suggests that Susan's father dies because he so desperately loves a wife who does not understand him, I offer the suggestion that Susan assisted in that quiet and highly decorous murder.

Yet I liked Susan—once I was able to indurate myself to her ruthless efficiency. I must also confess that during the reading of this rather preposterous story I was laid under a spell—I cannot precisely make out why, because all the time I saw perfectly clearly that Susan is not a real person, but a sort of idealization of what Pearl Buck thinks the woman artist ought to be. Had she been a real person she would have at once seen through that polished trifler, Blake Kinnaird. Mrs. Buck lets us know that she, an author, saw through him from the start; and that even Jane, Susan's faithful English maid, did the same. The theme could have been treated ironically, if Pearl Buck possessed humor, or tragically, if she possessed genius. As it is, it has been treated with a series of little pathetic pats.

JOHN KENNETH MERTON.

Public Enemies

Persons in Hiding, by J. Edgar Hoover. Boston: Little, Brown and Company. $2.50.

"PERSONS IN HIDING," though unhappily titled, is however a very interesting recital of the flight features in the careers of the more spectacular public enemies, shot down or imprisoned by the federal agents of the Bureau of Investigation. Courtney Ryley Cooper wrote the Introduction, tracing the history and rise of the department under the able leadership of Mr. Hoover.

The main body of the book is concerned with the terrible careers of the publicized criminals landed in the federal net. We have the case histories of Ma Barker and her boys; Alvin Karpis, the man who plotted to wipe out Hoover and the chief agents of the F.B.I.; Dr. Joseph P. Moran, the surgeon who tried to change the fingerprints and the facial features of the leading mobsters, and whose cemented body was tossed into Chicago's lake. We meet John Paul Close who entered gangdom from the shelter of a good home and a favorable background; Louis P. Piquett, the attorney for Dillinger whose criminal career he abetted and shielded. We have a penetrating insight into the life of Kathryn Kelly, the unusual wife of Machine Gun Kelly, whose strong though unscrupulous character dominated her husband and her family, landing all in prison. We are fascinated by the charmed life of the super-bank-buster, Edward W. Bentz, who went about the country robbing banks and at the same time strangely collectiong old books and making toys, eluding arrest for many profitable years. The harebrained escapade of Bill Dainard, who kidnaped the Weyerhauser boy, gives Mr. Hoover the cue to blast away at parole and lax Parole Boards, although he sets down the fact that Dainard was not paroled but pardoned in 1933. Surely, this is not the fault of any Parole Board.

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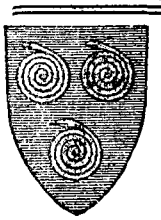

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method to frustrate them. The unusual ability of Gabriel Vigorito enabled him to organize the underworld in his handling of stolen cars to such an extent that he was shipping these cars to Europe when Hoover's men caught up with him. Drawn in full length is the quixotic Gaston Means, who mystified the department itself, became an agent, and finally fell hard into the hands of the F.B.I. when he embezzled Mrs. McLean's money given to ransom the Lindberghs' son. As a finish, we have the career of the law-observing woman who made the mistake of marrying a much-wanted bank robber, Eddie Doll.

All of this is interesting reading, exciting narrative, affording an insight into the work of the F.B.I. Of course, no real secrets are told. The book is weak when it comes to suggest remedies for the prevalence of crime. Hoover has not thought these out clearly, because he is essentially a crook catcher and a remarkably efficient one. His criticism of parole is too severe. And it is too bad we do not see more of the real agents whose record of efficient work sheds all its glory and glamor in one steady stoplight on Mr. Hoover. He takes the bows for the unnamed heroes, whose story will be widely read. It is the age-old story of cops and robbers on a national scale, purposely intended to make us realize the national menace of crime, and perhaps make sure of further subsidy for the F.B.I., one of our nation's real achievements.

JOHN P. MCCAFFREY.

Atomic Comment

Letters to Philippa, by Dorothea Brande. New York: Sheed and Ward. $1.50.

DOROTHEA BRANDE is an able critic. At its best, her work is characterized by sympathy, sensitivity, and mastery of, as well as skill in applying, a sound set of objective standards. Her insight has long been a delight to readers of the *American Review*. The pity is that she is more widely known as the author of a jejune success manual than as a discerning appraiser of contemporary writing; that she has given too much of her time and ability to instructing the credulous in how to act as if it were impossible to fail, and too little to the elaboration of painstaking criticism.

"Letters to Philippa" is a hybrid, compound of the two strains in Miss Brande's work. It begins as a series of letters to a goddaughter away at school and under the influence of a teacher who is "an emancipated thinker." These letters are mosaics of atomic comment on popular novels and the moving pictures of the moment. Because the subjects of the comment are, for the most part, trivia by now all but forgotten, because the comment itself, even though occasionally brightened by flashes of Miss Brande's admirable insight, is too particularized, these lively letters are disappointing. All, that is to say, save the last, "A Letter on Summer Reading." But, fortunately indeed, half way through the book Miss Brande suddenly breaks off her correspondence with Philippa and gives us five brief chapters on a variety of more consequential topics. In this section she is characteristically excellent.

JOHN S. KENNEDY.

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Briefer Mention

Skye High, by Hesketh Pearson and Hugh Kingsmill. New York: Oxford University Press. $3.00. This "record of a tour through Scotland in the wake of Samuel Johnson and James Boswell" is a genre suitable only to those who like essays for essays' sake. Most even of these should be disappointed at the smug and so faintly humorous pallor of the experiences recorded, literary, philosophical and traveling.

The Honeysuckle and the Bee, by Sir John Squire. New York: E. P. Dutton and Company. $3.00. A ten-day walking tour from London to Devonshire provides the background for this bright, amusing memoir by a popular editor who was well acquainted with most of the leading English men of letters during the past quarter of a century.

Elephant, by Ruth Manning Sanders. New York: Frederick A. Stokes Company. $1.50. From wars and rumors of them, one can turn herein to the simplicity of life. It is a tale of romance between Laura and Clem, her wizened little keeper, and of the ups and downs of circus life, whose characters parade the country roads of England. "Elephant" is a delightful and charmingly written book.

Manage Yourself, by Milton Wright. New York: Whittlesey House, McGraw-Hill Book Company. $2.50. In the cheery tones of radio setting-up exercises on a wintry morning Mr. Wright gives a series of wholesome personal suggestions for sucess in business. The emphasis is on general procedure not special techniques. The author is in favor of sincerity, initiative, straight-thinking and "due recognition of the worth of the other man."

Communism and Anti-Religion, by J. De Bivort De La Saudée; translated by Reginald J. Dingle. London: Burns, Oates and Washbourne. 3/6. This collection of nine essays and addresses will be of considerable help to those who desire to know more about Communism and to work for a victory of religion. Four expository chapters are devoted to Popular Front ideology in France and Spain.

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